ATHLETIC SCHEDULE

FOOTBALL

COVER NO. 23846A

CAPTAIN_____ PLAYER SCORING MOST POINTS_____

OPPONENTS	DATE OF GAME	PLACE	OPPONENTS SCORE			OUR SCORE		
			1ST HALF	2ND HALF	TOTAL	1ST HALF	2ND HALF	TOTAL

BASKETBALL

CAPTAIN_____ PLAYER SCORING MOST POINTS_____

OPPONENTS	DATE OF GAME	PLACE	OPPONENTS SCORE			OUR SCORE		
			1ST HALF	2ND HALF	TOTAL	1ST HALF	2ND HALF	TOTAL

NAME_____ SCHOOL_____

ADDRESS_____

HADLEY PUBLIC SCHOOLS

Report of Sarah Sessions

School Russell Grade VIII

School Year 1944 1945	Sept. & Oct.	Nov. & Dec.	Jan. & Feb.	Mar. & Apr.	May & June
Days Absent	0	0	0	0	0
Times Tardy	0	0	0	0	0
Arithmetic	A-	A	A	A	A
English: Reading & Lit.	a	a	a	a	a
Composition	a	a	a	a	a
Grammar	a	a	a	a	a
History	A	A	A	A	A
Geography	A	A	A	A	A+
Spelling	a	a	a	a	a
Penmanship	a	a	a	a	a
Drawing	B	B	B	B	B
Music	a	a	a	a	a
Physical Education	a	A	A	a	a
Science	A	A	A	A	A
Current Events	a	a	a	a	a
Civics	A	A	A	A	A

System of Grading

A. Superior.	4-11 of each 100 students receive this grade
B. Above Average	16-28 of each 100 students receive this grade
C. Fair	35-45 of each 100 students receive this grade
D. Poor	16-28 of each 100 students receive this grade
F. Failing	4-11 of each 100 students receive this grade

Reasons For Low Grades

By examining the numbers and reasons listed below parents can determine the teacher's explanation for low grades. For example, D3, indicates that the student received D because, according to reason 3, he failed to complete considerable assigned work.

1. Illness
2. Absence
3. Assignments incomplete
4. Lack of attention
5. Gives up too easily
6. Subject difficult for student
7. Carelessness
8. Slow beginning to work
9. Rarely does well
10. Too much outside work
11. Slow rate of doing work

	Sept. Oct.	Nov. Dec.	Jan. Feb.	Mar. April
CLASSIFICATION OF STUDENTS				
Upper third of class	✓	✓	✓	✓
Middle third of class				
Lower third of class				
Promotion in danger				

If "promotion in danger" is marked (x) parents should consult with the teacher seeking suggestions that will help the student to improve.

Parent's Signature

September
October — Johnny H. Sessions

November
December — John H. Sessions

January
February — Johnny H. Sessions

March
April — John H. Sessions

Certificate of Promotion

Promoted to Hopkins Grade 9

Vernon D. Stiles Principal

Of the four central lower front teeth The left center, as marked x was the first to loosen + come out. Jane Ann noticed the tooth being loose on Oct 19/34 and on Friday afternoon Oct. 19/34. Dr & Francis Osborn put a string on it + let her pull it out — he aiding at the decisive moment. The tooth marked z is also loose but not ready to come out yet. She did not cry tho it "hurt a little bit." We were in Northampton to see Dr Collins about Ann's right ear — Sally had stuck a stick into it, most painfully yesterday + it bled a little during the night. Only the canal had been hurt not the drum. Jane Ann by the way is still 4 yrs old. Is it the Vitamin D milk? I wonder! However she got her teeth early + with ease. All the big ones a year ahead of schedul

Ann, Sally, and Curtis Higgins on the Gym sent to us by Isabel when I decided to teach Ann at home that Fall of '34

Fall '34 -

Frances Ann & Sally.

Frances Abbott.

Our best friend year in and year out.

"Mrs Scott"

Summer '35.

Sally on Ann's bike!

Ann on the bicicyle we bought in Pittsfield on our way home from Corning

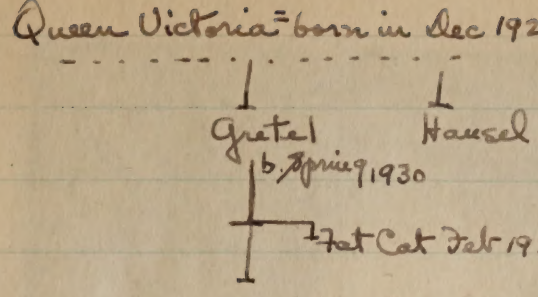
"Salty"

Ann feeding "Salty" who is a calf we raised & fed salt at our gate. She is devoted to us

Summer '35

Ann on Sally stomach — Sally on a Surf board.

1935



'34

'35 Spring kittens - Juba

S

born on Easter Eve.

'36 Spring kittens - one killed after the Flood named Juba.

"Prince of Wales" born in Fall about Oct.

'37 2 yellow kittens born in Spring - one killed by Old Tom in May - Ann's "Prince of Wales" killed by a car 2 days later.

Roger Huntington Sessions
taken in Summer of '35

Granny, Cos. Mary Worthen, Dawn + Doodle under the Tulip tree at Pine Grove.

Summer 1935.

"Little Emily" Worthen

King for strawberries

The Farmyard in '35

"The Woods" taken by Cousin Frederic

Cousin Mary Paine Worthen looking at the kids
Cousin Emilie Paine talking to Granny
Summer of 1935.

Aunt Molly was ill upstairs - She died the following Jan. '36.

MRS. H. H. HACKETT WED TO DIPLOMAT

Civil Ceremony Unites Her to Alvar Moller, the Former Swedish Consul in Bombay.

COUPLE TO TRAVEL ABROAD

They Will Reside in Orient Next Six Months—Bride Directs Her Own Art Gallery Here.

Mrs. Helen Hammond Hackett of 430 East Eighty-sixth Street, sister of Mrs. Sumner Woodworth Taylor of Douglaston, L. I., was married to Alvar Moller of Stockholm, former Swedish Consul in Bombay, yesterday in the Register's office at City Hall by Deputy City Clerk Philip A. Hines.

The bride wore a sapphire blue velvet gown and a hat to correspond. She carried a bouquet of white orchids. Her only attendants were Mrs. Taylor and Mrs. Lawrence Lowman. Mr. Taylor was the best man.

During the reception, which was held at the Ambassador, the bride's daughter, Miss Helen Byrne Hackett, and Miss Diana Taylor, daughter of Mr. and Mrs. Taylor, presented each guest with a scroll designed by Tony Sarg giving the itinerary of the couple.

Mr. and Mrs. Moller will sail Friday on the Europa, visiting in Italy, India and the Suez Canal on their way to Yokohama, Japan, where they will reside for the next six months.

Mrs. Moller directs her own art gallery in this city and brought to this country the first collection of contemporary Irish paintings ever shown here. Her marriage to E. Byrne Hackett, president of the Brick Row Bookshop, ended in divorce several years ago.

The bridegroom is chief representative in the Orient of the Swedish Match Company.

Among the guests at the reception were Gustaf Wiedel, Swedish Consul at New York, and Etienne Jalenques, French Vice Consul here.

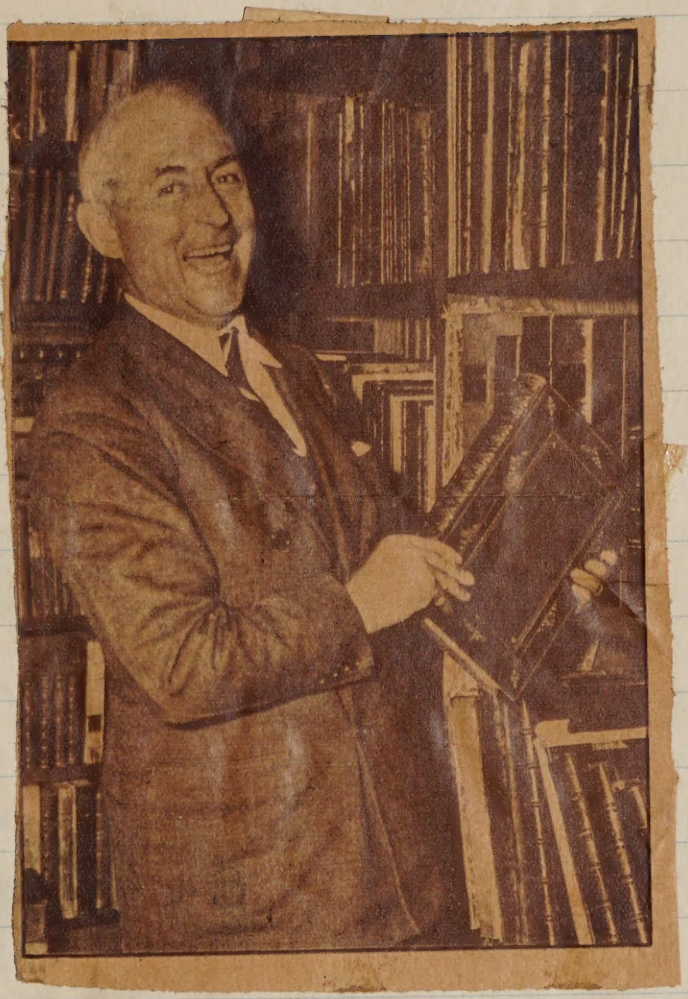
September 1936 —
May 1937 they returned to Stockholm taking my
½ sister Helen with them.

Mrs. E. B. Hackett, Wife of Publisher, Gets Decree Here

Three Other Divorces Are Granted to Americans by Special Paris Tribunal.

Four more American couples were separated by the Paris Divorce Tribunal yesterday. Mr. Edmond Byrne Hackett, New York publisher, lost the decision in his divorce case, and the decree was granted in favor of his wife, Mrs. Helen [illegible]chner Hackett, of 60 rue de Clichy. They were married in New York on January 17, 1923, and have one daughter, Helen, born June 23, 1925.

Mr. Hackett was born in Ireland, but went to America at the age of twenty to enter the publishing field. He first married Margaret Carson, of Bay Ridge, N.Y., and had two children. He was with the Doubleday Page Company at first and later with the firm of Baker and Taylor. Mr. Hackett was also the first director of the "Yale University Press" and is a trustee of the Brooklyn Public Library.



Happy Bibliophile

Left—Some one stole a rare Shakespearean folio from E. Byrne Hackett, bookdealer, in 1932, then mailed it last week to Police Commissioner Valentine, who returned it to him.

Herald Tribune—Acme

A newspaper picture
taken in 1935 at 42 E. 50th St.

+ Above average or more than average for age.
✓ Average for age.
— Below or not average for age.

Days absent: 9
Times tardy: 3

Smith College Day School

Date June 9, 1936

Name Jane Anne Sessions Age 6 yrs. 6 mos. Group III

She started after Spring Vacation and missed the last 2 or 3 days because of chicken pox. She entered the 2nd grade or Group III.

General Physical Condition

1. Defects affecting adjustment to situation

2. Health Habits

✓ a. Keeps teeth, hands and nails clean

✓ b. Keeps fingers from nose and mouth

✓ c. Uses handkerchief when necessary

✓ d. Covers mouth when coughing and sneezing

3. Rest Period

a. Relaxes with difficulty

✓ b. Relaxes easily

✓ c. Closes eyes

4. Lunch Period

+ a. Eats willingly

+ b. Is well mannered

✓ c. Enters into conversation Tries to dominate at times.

5. Coordinations

+ a. In rhythm work

✓ b. In manual work

Physical Education (See last sheet)

1. Posture

   a. Posture Picture

   b. Posture Habit

2. Swimming

3. Muscular Control

Social Relationships

Jane Ann wants to be "looked up to" and liked by the others. This manifests itself in an affected way of speaking.

✓ 1. Consideration for others - Courtesy

2. Special Friendships - Reactions to these

3. Leadership - Willingness to follow + —

4. Cooperation

   a. On playground

   ✓ b. In group activities in classroom

— 5. Reaction when guests are present Very marked tendency to attract attention to herself.

General Habits

1. Speech

   ✓ a. Vocabulary

   ✓ b. Enunciation (particular defect that needs attention)
   Tendency toward affectation.

+ 2. Sense of humor Keen.

3. Emotional balance or Reaction to situation

   a. Easily stimulated When?
   +
   Jane Ann is very eager. Sometimes her eagerness causes her voice to become shrill and she jumps up and down in her excitement. We believe this will lessen as she is with her contemporaries.

✓ b. Honesty toward situation and self Sometimes makes excuses

✓ c. Self-control Temper Unpleasant tasks or tasks in which she is not interested are met by sulkiness at times.

✓ d. Dependability

✓ e. Poise

4. Obedience to necessary requests Slow if she is not interested in doing task.

✓ — ✓ a. Prompt attention and response.

5. Orderliness

Work Habits Jane Ann is very capable, but she does not enjoy being asked to do something she does not like to do.

1. General attitude toward activities

✓ a. Listens without interrupting

✓ b. Carries out directions fairly accurately

2. Initiative Abundance of initiative, ability, and energy.

✓ a. Original thinking

✓ b. Variety of ideas

✓ c. Ideas well organized

✓ d. Worthwhile purposes

3. Span of attention

+ a. Interest in own work

✓ b. Concentration Jane Ann does not like to keep at any one thing long.

— c. Perseverance

✓ d. Finishes things

4. Judgment of work - Always satisfied - Apt to be dissatisfied

\+ —

Even when errors are pointed out to her, Jane Ann is apt to leave them uncorrected until pressure is brought to bear. It is at these times that sulkiness appears.

5. Definite Interests

+a. Art - Painting, woodwork, clay, drawing
+b. Music
+c. Dramatics
+d. Reading
✓e. Number
f. Blocks
g. Toys
+h. Activities of others

Abilities

1. Language

✓a. (Oral) Speaks distinctly in a pleasant well pitched voice. Affected at times. When reminded she speaks very precisely.

✓b. Makes himself understood by speaking rather than by motioning or pointing.

✓c. Tells his own experiences in an interesting way.

+d. Is able to answer a question definitely.

+e. (Written) Prints or writes his own name legibly.

+f. Arranges his work neatly on paper.

+g. Uses large, free movements in writing.

+h. Is able to write two or three short sentences independently.

2. Reading Jane Ann has made splendid progress in reading. She prefers to read rather than to use workbooks.

+ a. Shows an interest in books, pictures and bulletin notices.

+b. Looks at books or reads voluntarily during free time .

+c. Shows a desire to contribute to blackboard and chart reading.

On the Metropolitan Reading Test given May 27, Jane Ann's score was more than half-way through third grade.

Emmy-Lou Cooke

Outstanding Characteristics

1. Strengths

Eagerness

Cheerfulness

Energy

Academic work

2. Weaknesses

Jane Ann's effort to attract attention to herself, either by affectation or by talking about Sally persists. Could this be because Sally's charms secure for her a great deal of attention in every environment so that Jane Ann feels herself neglected?

3. Suggestions

Emmy-Lou Cooke

PHYSICAL EDUCATION AND RECREATION:

	Spring	Fall	Spring
Height:			47½
Weight:			56¼

Sportsmanship: Jane Anne's spirit and interest are always good. Alth she is courageous in attempting new skills she is hesi in applying them to group play.

Skills: Very good.

ARTS AND CRAFTS:

Is quickly and enthusiastically becoming accustomed to n techniques -- painting and woodwork. Observing, vigorou willing and cooperative.

MUSIC:
Singing:

Pitch:

Rhythm:
Theory:
Appreciation:

Participation:

ADDITIONAL COMMENTS

Emma Lou Cooke

June 1936.

This commemorates a jolly week end ending May 30th - 36.

The day after this visit Sally developed chickenpox which Ann had had 3 wks before. Ann had been very sick. Sally was not as sick as Ann but more scarred.

View toward Chatham

July 1936

The start of our trip to the Cape

Edith Burnett's cottage on Cape Cod.

Sally Ann Barbara Bonazzoli (Dante's child)

View from Abbott's at
Groton Long Point.
August 1936.

John &
Sally
On sand at
Abbott's

Another picture on our start to the Cape
Note 'Trushka' in her summer coat!

X This was my favorite.

Xmas 1936.

Xmas 1936.

X was chosen.

Eight And Eighteen

Witty of the University of Kansas reveal that both boys and girls participate in most play activities, and engage in many with equal frequency. Boys, however, have more variability in their games than girls, they play more vigorously, use more muscular dexterity and skill, are more keenly competitive, and during adolescence play more in teams. In playing the same games girls generally restrict them in range of action, modify the form or do not romp so vigorously. Particularly after the twelfth year they prefer the more sedentary activities.

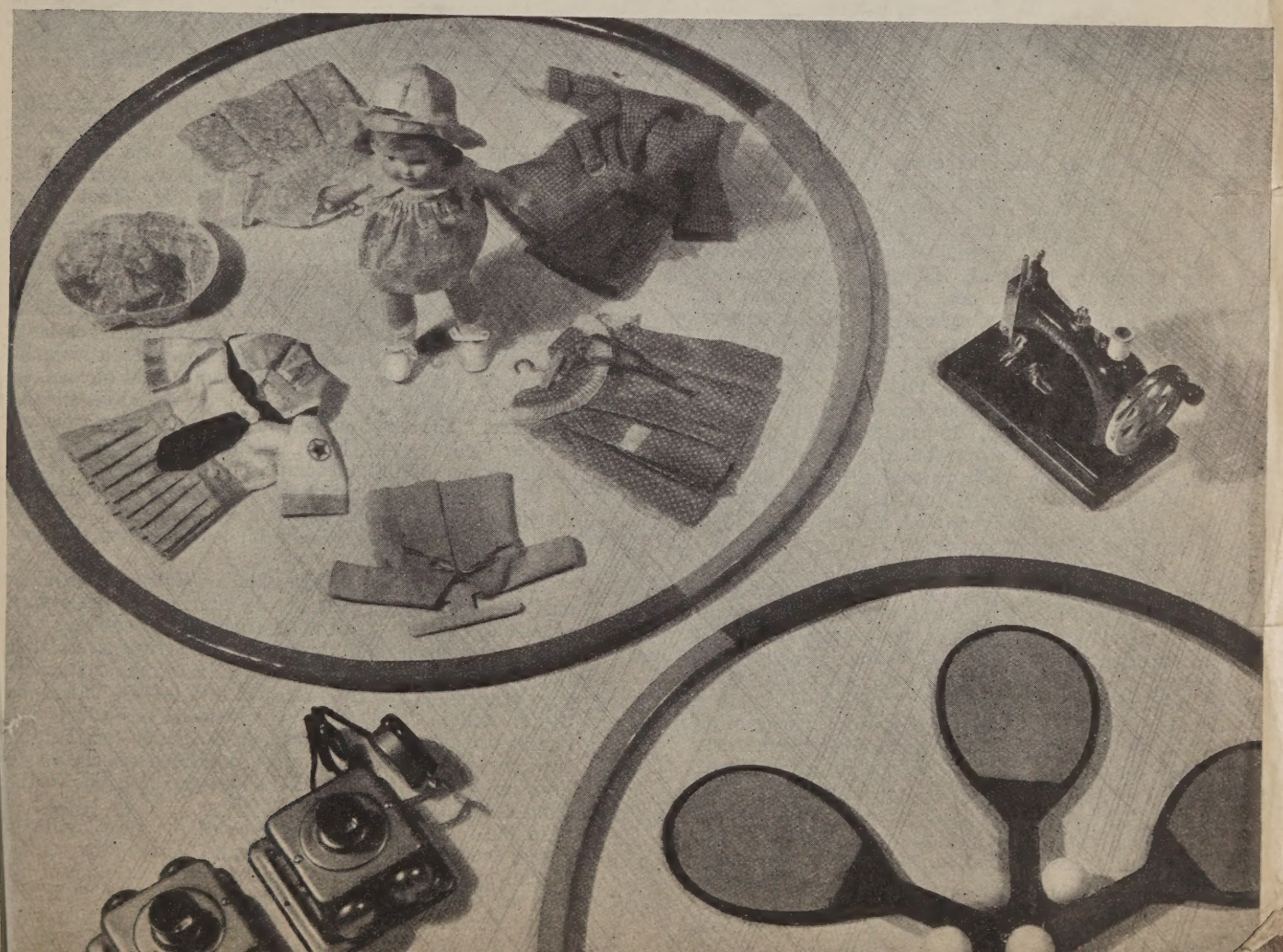
Between the ages of eight and a half to ten and a half the greatest play difference is observed between boys and girls. They play more of the imitative games at this period, the girls copying the activities of women—dressing up, entertaining in the grown-up manner, playing with dolls, playing house, school, nurse, and so forth, while boys are cowboys, bandits, soldiers, Indians, firemen or animal trainers.

Play up to the twelfth year is social or, more accurately, gregarious. The children gather in groups, but actual play tends to be individual. Although having no group cohesion, they are acutely sensitive to group exclusion.

There is a definite need for a play leader—either an older child or a playground leader to keep games going and to stimulate new interests. Individual competition during this period, approximately from eight to twelve, is strongly accented, each youngster straining to outdo the others in deed or boast. The child, at this age, seeks to impress his personality upon the world by the only means at his command, in order to bolster his own estimate of his right to recognition.

From the early teens the group spirit develops, and as surely as there are two or three boys of this age within hailing distance, there is the nucleus of a gang. Boys and girls of this age are interested in team games of contest for a definite goal, whereas the younger child competes for individual mastery. The teen-age boy voluntarily gives obedience to a recognized leader of his own group, follows a definite program as outlined by that group, will sacrifice personal glory, and give willing effort and enthusiasm, courage and loyalty, for the good of the team. In this group solidarity are laid the foundations of sportsmanship, consideration, forbearance and justice.

This age corresponds to the period in (*Turn to page* 78)



CAN

By FREDERICK K. STAMM
Minister of the Clinton Avenue Congregational Church, Brooklyn, N. Y.

Photograph by Lena G. Towsley

THE YEARS have a tendency to build up in an adult a certain philosophy of life by which he directs his course of action. But by no stretch of the imagination can any philosophic theory be developed in a parent which will lessen the responsibility of giving religion to his child. He gives religion to his child whether he wants to or not. It is not a question of choice. It is a matter of atmosphere, and the atmosphere in which a child lives in the home is laden with the germs of religion, and he becomes infected with them whether the parent desires it or not.

The religion I am talking about has nothing to do with doctrine, dogma, or theology. It has to do with religious and ethical values. Children are building or preparing to build temples, and from their parents they get the material; and out of the material furnished by the parents will come a temple to the living God, a temple to the unknown God, or a temple of Bacchus.

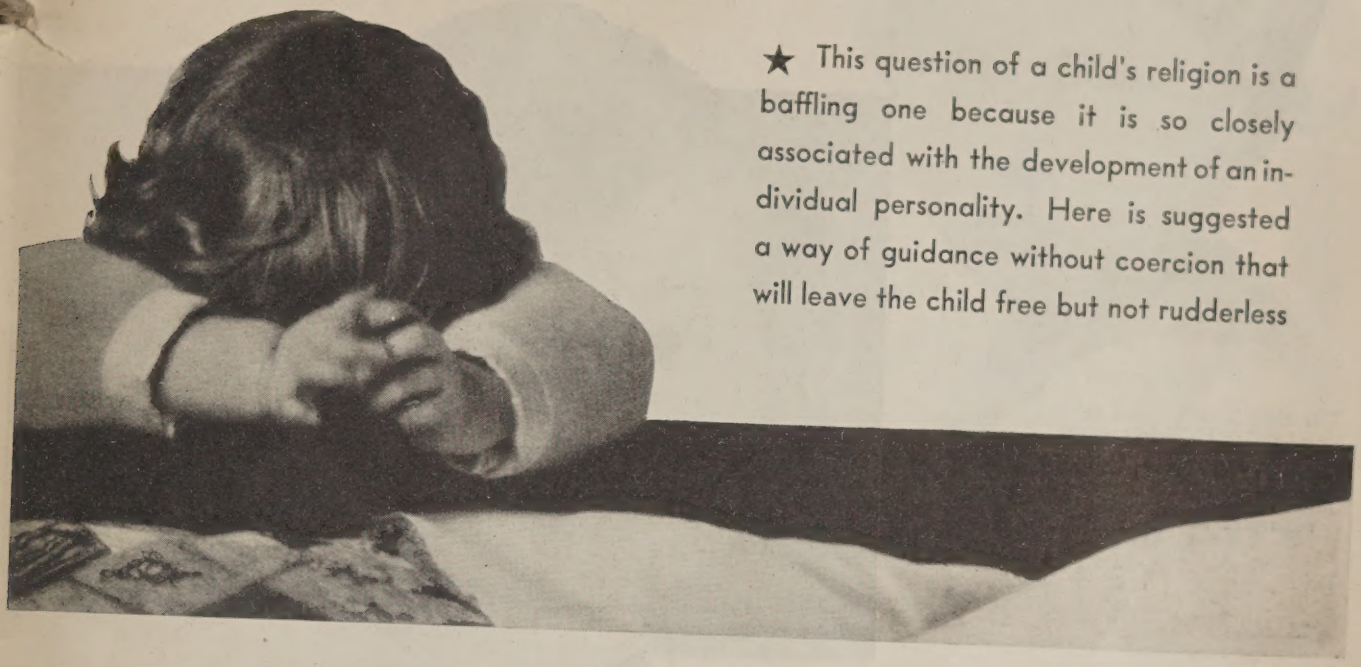
I have heard this very strange expression issuing from the lips of many parents: "I shall leave my child to choose religion for himself when he grows up." They seem to think that the choice of religion is the same as the choice of an occupation, a trade, or a profession. They assume that this is the only fair dealing with the child. Eminently fair—but quite impossible! If I should say to a parent, "Keep your child from learning any language at all until he is old enough to choose some other tongue than his mother tongue" or, "Bring up your child without race, or country, so that when he grows up he will choose for himself whether he will be Canadian or Polish, an Italian or an American citizen" the parent would at once see the impossibility of such a situation. It is no more impossible than to hold the child's religious development in abeyance until he reaches years of discretion.

The father who tries to bring up his son on the principle "Let him choose for himself when he grows up" is [illegible] to find that when the son does grow up no choice [illegible] The son has already unconsciously [illegible] reaches manhood with a certain kind of God of his own. In most cases he has unconsciously assimilated the God of his father as the determining factor in his life. That Deity may be money, success, a God of hard dealing with men, or a God of love. Moreover, a child's conception of God will be largely determined by parental example rather than by parental precept. To paraphrase Emerson, what we *are* will take such active part in the creation of the child's conception of his Deity that what we *say* will not have much influence. A Napoleonic father may teach his children about a Napoleonic God, or about a God of love, or about ethical abstractions. In any case the result will be the same. The children will in all probability grow up to view God as cruel, harsh, retributive. One child will cheerfully accept this theocracy, one will cringe in terror of it, another may openly and loudly rebel. In all these varying reactions is one determining factor—not the parent's teaching or abstention from teaching, but the parent's life.

The whole problem of the child's religion is a baffling one, for the obvious reason that the subject deals with personality. I have great admiration for the engineer who can build tunnels and throw bridges across rivers, but when he has worked out the formula for the first cubic yard of a tunnel and the first span of a bridge, he has the matter well in hand. Not so when one is dealing with human beings. No single formula can apply to all situations, and no single chance can set all things right. But to insist upon some things can and does make havoc in the mind of the child.

In the first place, the insistence of the parents that a child's conception of the Infinite must be the same as the parents', and that the child must choose the church of his parents, may spoil that latitude in religion which is the young person's right. This perhaps is the reason why many a father and mother cannot understand [illegible] son who was such a quiet and gentle lad at ho[illegible] a devil in college. They are rather inclined [illegible] blame [illegible] But the probable

Religion Be Taught?



★ This question of a child's religion is a baffling one because it is so closely associated with the development of an individual personality. Here is suggested a way of guidance without coercion that will leave the child free but not rudderless

boy at home had only a dependent goodness. The obedience which he showed was of parental imposing, not of his choosing. They controlled him but they did not educate him. They did not bring him up so that he freely and naturally preferred the good.

Just as every human being has a thumb print all his own, so every human being's mind differs from that of every other. It is plain common sense to suppose that every finite mind which sets out to understand the Infinite will see a slightly different aspect of the Infinite, just as each of a thousand people in an audience will catch a slightly different impression of the speaker. The only kind of a God for anyone to behold and worship is the kind that is true for him; and if that God is slightly different from the parents' impression, one can put it down as a mark of individuality on the part of the young person. Every child tries to complete his own picture of God, and if the parent attempts to force him to accept a dogma of God upon his or the church's authority, he is asking him to accept something which may not fit into the picture at all.

The same is true in regard to the church which the young person will choose. We might be appalled if we could see the great number of men and women who do not belong to the church, or who have slipped out of membership, or have become indifferent, not because they have anything against the church as such, but because their parents insisted that they ought to join the family church. Not long ago a fine young man came to me to be married. I asked him to what church he belonged. His reply was "None, I did belong to my mother's church until I was twenty-one. I never liked it. I have stopped going, but she would not like it if I should join another. So I do not belong to any church; and I have two brothers who are in the same predicament."

It has always been true, and doubtless it is natural and inevitable that churches base recruiting of membership upon family tradition; but if religion is going to be a spontaneous and natural thing in the life of any man or woman, there ought to be a freedom of choice within the family which will produce no feeling of disloyalty to parents. We have reached that point in politics. There was a time when it was thought disloyal for a son to depart from the political party of his father, but now a father and son can sit on either side of the political fence without throwing the whole household into a turmoil. So in religion. The time must come when parents will bring up their children with the greatest possible latitude in religious idealism open to them.

A second thing that has wrought havoc in the minds of children is the ignorance and lack of clear thinking on the part of parents concerning religious matters. A child is a peripatetic interrogation concerning the universe. It is pathetic to note the inadequate answers children receive from their parents. Most of the time the answers are mere puttings-off. Charles Lamb once said, "I am determined that my children shall be brought up in their father's religion, if *they can find out what it is.*" What he proposed jokingly is seriously acted upon when it comes to the answers which parents frequently give to their child's questions about religion. There is nothing more pathetic than a college-bred parent who has outgrown the theology of his boyhood, who remembers how keenly he suffered from superstition, and recalls how his mind was darkened with pictures of a bogey God, but now has nothing better to offer his child. One boy said of his father: "I don't get him. Sometimes I think he's an atheist. Then I hear him say the Lord's Prayer at home. He has books on philosophy and reads them like gospel. He doesn't go to church, but he does know his Bible."

If a child questions the ability of a person to live three days inside a whale, the mother is apt to give him a feeble answer. And yet what a precious heritage is that story of Jonah! It is a symbolical rendering of the great principle of rebirth, and if the mother only knew it, she would hope that her boy might have an experience analogous to that of Jonah. If a boy should ask, "Does God still turn people into salt?" the mother will (Turn to page 65)

PERSONALIT

This child is serious and seldom laughs. He almost never gets into trouble and likes to stand around and watch the other children in their nursery school activities.

This clear-eyed, alert little girl makes a good adjustment to any group and is popular with other children.

Smiling Jimmie is happy, a good loser, fairly cooperative and always busy. He already gives evidence of possessing personality qualities that will make him a leader.

TO THE IMPARTIAL OBSERVER, especially one lacking in imagination, the newborn infant does not appear to be much of a person. He does not seem to have much personality. He squirms and twists, waves his arms and legs and makes funny grimaces, to be sure, but in this respect he is no different from other babies. He will have to do more than that if he is to lay claim to an individuality. During the first few weeks of the infant's life even his father, a decidedly prejudiced person, is likely to refer to this small specimen of humanity as "it." What happens to change the status of this curious little bundle of noise and motion? or perhaps we should ask what happens to his unappreciative parent? A variety of things may happen: The father may discover one day that the baby looks like him; or the infant may stop crying when his father picks him up, to the great satisfaction of the parent, who is delighted because the baby is responding to him; or the baby may protest so vigorously against the bottle or nipple too long withheld, that the admiring father proclaims, "That boy knows what he wants, and he knows how to get it!" In various ways this very young person puts himself over—shows his individuality in appearance, makes definite human contacts, and manages to make his wants understood. We can no longer say that he has little or no personality. An infant may be said to have personality as soon as he does something or develops in such a way as to set him apart from other infants; as soon as he makes a recognizable response to another person; and causes others to make a response to him which is peculiarly his. The personality of a child would seem then to depend upon certain traits with which he is born, the way he behaves in relation to various others and the way he makes various other persons behave toward him.

When our infant has grown to the age of two or three years, we no longer question his possession of a distinct personality; but we are much interested in knowing what kind of a person he has become. Suppose that we observe him in a nursery school. We learn that he is re as a very good loser, that he is rated as gay beca laughs so often. We also note that as he pursues vial way he finds himself in difficulty very often and that he is far from punctilious in his use of " you" and "If you please." We have a fair idea o kind of person he has become; he is happy, a goo moderately helpful, not much given to the observa polite formalities, and very busy. To appreciate h viduality, Jimmie should be compared with Alfred, child in the nursery school group. Alfred is ser appearance, gives little evidence of good or poor manship; is inclined to stand around and watch children and seldom gets into trouble. Alfred, w is very polite. Jimmie is not much like this "goo boy, and we are just a little bit inclined to say t are glad of it; but we cannot help but wonder w two little boys are so different.

If we were to select from a babies' hospital tw born unrelated infants, normal in every respect as

Can Religion Be Taught?

(*Continued from page 17*)

probably give the answer, "No"; and then lest she might rob God of some of his omnipotence she is likely to add, "but he could if he wanted to." To what good account she could turn that story by showing the child that God always turns into inanimate things those who look back with repining and who refuse to face the future and the unknown with courage and confidence!

WHAT KIND OF ANSWER can the parent give to the question of the child as to why God permitted it to rain on the day of the picnic? In instances of this nature, many parents offer their children a theory of Providence which even an eight-year-old regards as preposterous. A bit of understanding of the child's ability to grasp some of the profoundest laws of the universe might lead the parent to explain that God does not interfere with the operation of natural laws either in the case of gravitation or the weather. This would clear the path for the child, and he would learn that there are rules of nature and that he cannot expect God to make a miraculous interference on his behalf in view of a special festivity.

Another great crime perpetrated by parents against the child's religious instinct is their failure to answer questions about the Bible. Sooner or later the child will ask, "Is this true?" When parents are confronted with this question and take refuge in the answer "Why, what do you suppose?" it is no wonder that complaints go up today of the shallowness of youth and of their disinterestedness in religion. The child has a right to the Bible as his literary heritage. It is the record of the ideals of a people unique because of the place which religion held in their lives. It is literature, a source of the best in language and reading. William Lyon Phelps says, "I thoroughly believe in a university education for both men and women; but I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible. For in the Bible we have profound thought beautifully expressed; we have the nature of boys and girls, of men and women, more accurately charted than in the writings of any novelist or playwright. You can learn more about human nature by reading the Bible than by living in New York."

And yet when boys and girls are seeking to understand the Bible on a rational basis, we stand abashed and do not know how to help them. Little aid toward the understanding of the Bible is proffered in the home. Even informed parents do not seem to know or care what kind of religious instruction is given.

If a child ridicules the Bible it is because he has not been given the clue to its understanding. He is not interested in the question of etymology, or exegesis, or higher criticism. Either a statement is true or it lies. If he cracks jokes over the story of creation, the details of Adam and Eve and the serpent, the tower of Babel, the plagues of Egypt, Baalam's talking ass, it is because he does not understand the motives (*Turn to next page*)

FREE PACKAGE! also Party and Painting Book Send coupon below

Sketched from Life

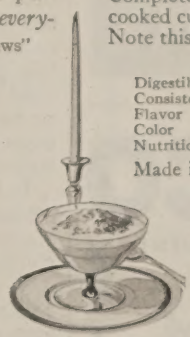
... now Nancy is *happy* at her meals

"We would have tried anything—paid anything—to get Nancy to eat. Coaxing did no good—threatening ended many meals in tears. Then we heard how children love milk made into junket—and tried it, with perfectly amazing results. She eats nearly everything now." From "Mary Mason's Interviews"

IF your child lacks an appetite or hesitates to drink milk, take the advice of thousands of mothers who know . . . try junket.

There is nothing like junket to stimulate appetites . . . especially to get children to take more milk. Custard-like, temptingly-flavored, and colorful, junket certainly does appeal to children.

Junket encourages better appetite because, containing the enzyme rennin, it is completely digested in a much quicker time than required for milk. Its nourishing elements enrich the blood, renew energy, and help to make strong bones and muscles. Your children and all your family will eat junket eagerly and ask for more.



As a delicacy with which to end a meal, junket appeals to adults, especially when topped with fresh fruit, cocoanut or nuts.

Junket

Works Magic With Milk

Completely transforms milk. An eggless uncooked custard. No gelatine. No cornstarch. Note this comparison.

	MILK	JUNKET
Digestibility	2-3¼ hours	Much quicker
Consistency	Liquid	Custard-like
Flavor	Faint	6 natural flavors
Color	Pale white	6 tempting colors
Nutrition	Excellent	Improved

Made in a minute. Sets in ten minutes.

Make Junket with either:

Junket Powder, sweetened and flavored,
Vanilla Chocolate Lemon
Orange Raspberry Coffee

or Junket Tablets, not sweetened or flavored.

Recommended by 5 out of 6 authoritative texts on child care. Accepted—American Medical Association. Approved by Good Housekeeping Bureau of Foods, Sanitation and Health, and all leading authorities.

Junket REG. U.S. PAT. OFF. *makes* **MILK** *into delicious* **DESSERTS**

TRY JUNKET FREE . . .

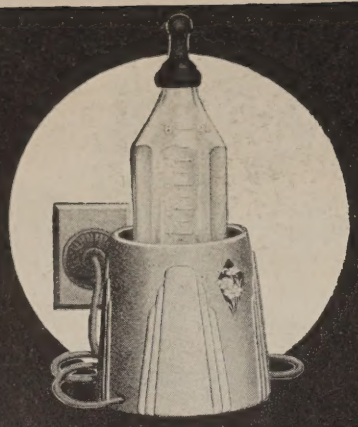
The Junket Folks, Dept. 1512, Little Falls, N. Y. (In Canada, address Toronto, Ont.)
Please send FREE Acquaintance Package of Junket Powder. Also send FREE Party and Painting Book, and 24-page recipe book of Desserts and Ice Creams.

Grocer's Name ..... Address .....

My Name .....

Address .....

City ..... State .....



Heats Baby's Bottle
Automatically-Electrically

With the Hankscraft Automatic Electric Bottle Warmer, baby's bottle is brought to the proper feeding temperature right at cribside. When correct temperature is reached, in from 3 to 5 minutes, current shuts off automatically. Standard model shown above in blue or pink, $5.00.

Junior Model, somewhat smaller and slightly slower in warming, is priced at $2.95.

Eggs Prepared Automatically

The Hankscraft Automatic Electric Egg Cooker boils, poaches, scrambles or steam-fries eggs. Self-timing, self-stopping. No watching or waiting. Includes poaching dish, $5.50.

Prices Slightly Higher West of Rockies

If your electrical dealer cannot supply you, order direct from

The **HANKSCRAFT Co.**
DEPT. III MADISON...WISCONSIN

LEMCO

THE ORIGINAL AND GENUINE

LIEBIG'S

Extract of Beef

ECONOMICAL

as appetizing flavoring for soups, stews, gravies, sauces, fish, meats, vegetables and salads. Makes left-overs more savory.

STIMULATING

and refreshing as beef tea or bouillon. Ready in a moment—just stir a quarter teaspoonful in a cup of hot water and serve.

HEALTHFUL

for children, invalids, convalescents and for anyone whose system cannot readily assimilate solid meats.

Sold by all Druggists or Grocers
For FREE Cook Book, Address Lamont, Corliss & Co., 131 Hudson Street, New York, U. S. Distributors for Oxo Limited, London, England.

A LITTLE "LEMCO" GOES A LONG WAY

Can Religion Be Taught?

(*Continued from page 65*)

and purposes behind these narratives. When the question is asked, "Is this true?" the parent might not be able to tell the child that it is as true as "engines," but that it is as true as "letters and stories." The difference between a fact and the record of a fact is easily grasped by a child; and if a parent will take time to call attention to the difference between an accident which the child sees on the street and the various reports of the accident which are brought home by different members of the family, he will clear up in the mind of the child his bewilderment over discrepancies in the Bible. The Bible, because of its human element, is no more weakened in its authority for the direction of human life than is the authority of science, history, law, or experience, because errors have crept into them. Children think, and have the ability to discriminate; and the important thing in all religious teaching is the awakening and developing of the child's powers rather than to cram his head with facts. The Bible is worth fighting for, and bringing youth to love it and rely on it. But it must not be offered to the youth as dust. It must reach him where he lives, and must have some relation to the problems of life.

THE MODERN PARENT is at a loss, too, to answer the child's questions about the church. In the very nature of the case the parent is forced to take some attitude toward the church, and he cannot indefinitely postpone the time when the child will take careful notice of his attitude. Either he will send his child to the church as a matter of course, and be totally indifferent to the kind of instruction given, or he will refuse to send his child at all, or he will regard the church as an important agency in the development of character through religious instruction.

It is not unusual to find parents who contend that the teachings of the church are naive and out of date; that the things children are taught have nothing to do with conduct; that they do not want their children to learn something they must unlearn in the future; that the religious atmosphere of the church smacks of belief in hobgoblins, ghosts, a Santa Claus God, a horned devil, a heaven of bliss for the good, and a place of torment for the wicked; that science is taboo, and supernaturalism takes the place of truth and common sense.

It is true that religion can be taught in such a manner as to cultivate superstition and to lead eventually to a painful intellectual reconstruction or to a barren denial of all faith. But why should our modern parent—frequently a college graduate—take this stand-offish attitude toward the church? When one begins to question such a parent he discovers that the parent has been too busy in the pursuit of wealth and success, or too fond of the laxities of indulgence and self-pampering, to be interested in the cultivation of either his own spiritual life, or that of his children.

For Baby's sake

CLEAN BOTTLES CLEAN
MIX FORMULAS RIGHT
With

Lucky Lady
Utility Kit

LIGHT feeding time burdens with electric LUCKY-LADY. more cloudy bottles! Swir brush cleans thoroughly, quic Mixer makes formula prepara easy. Plugs in anywhere, proof, guaranteed. Endorsed GOOD HOUSEKEEPING STITUTE. A hundred o household uses. Whips cr mixes frozen desserts, light ters, cleans silver and glass Price with brush and mixer $5.50. Two sizes polishing bu 50c extra.

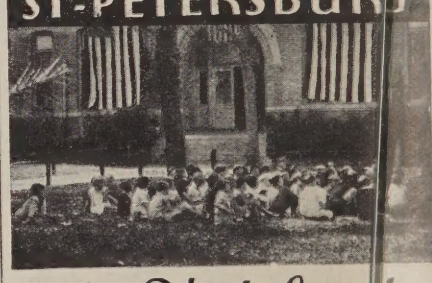
KING PRODUCTS, c.
6028 Broad St. E.E.
Pittsburgh, Pa.

5 days FREE *trial*

50c with order to cover mailing costs brings LUCKY-LADY postpaid. After 5 days trial send $5.00 or return the Kit.

SEND O LY 50 NO

ST-PETERSBURG



Next Semester
Send Your Children to the SUNSHINE SCHOOLS

Bring them down to sunny St. Petersburg where the sun shines nearly every day. Let them play outdoors, free from worry and winter ills. Avoid the danger months. Send them to the Sunshine Schools for the rest of the year. High standard training. Best of facilities. Free tuition except for Junior College. Moderate living costs. For school folder and booklet, write S. B. Deaderick, Secretary Chamber of Commerce.

St. Petersburg
FLORIDA
THE SUNSHINE CITY

AMERICA'S CONVENIENT INTER PLAYGROUND

An educated and successful man recently told me that his ten-year-old daughter who had not attended church school came to him one Sunday morning and said, "Father, I want to go to church school this morning." She was dressed in her best, and it was plain that she wanted to go. He tried to put her off by promising that they would go some other time. But she was insistent. Somewhat grouchily he laid aside his pipe and paper, and accompanied her. Sitting among the children that morning this father said to himself: "Why shouldn't my child have some share in this school? Here's an institution built for the purpose of moral and religious instruction, but my child does not come under its influence. Surely here is beauty, the manifestation of love, the ripple of laughter, the contagion of joy, and the pathos of helpless childhood. The church may not be all it ought to be, but perhaps my family life is not all it ought to be. Surely the church has something to do with the life of my child."

ANOTHER FATHER with a nine-year-old son never went inside a church. The son was becoming selfish and nongregarious. He was developing inhibitions. Nobody liked him. He could not get along with other boys. Suddenly there was brought to his notice a church which set forth briefly what it was trying to do for children. It had a children's chapel. Each department of the church school had its individual worship service. A trained superintendent was in charge of each department. Most of the teachers were chosen primarily for the influence which their personalities might have upon their students, plus teaching ability. The program was flexible, child-centered, and planned as far as possible on the basis of interest. The religious approach was made from the child's everyday experiences. Report cards were sent to the parents giving a complete picture of the pupil's work. There were gowned choirs of children under a trained musical director. Pageants and plays were planned with the view of providing expression for the pupils. Boys' and girls' clubs were organized for the purpose of extending the religious program throughout the week. Believing that children learn by doing, they were encouraged to plan and carry out their own projects wherever possible.

The father came and brought his son. He found that his child needed the religious culture and service of the church in order to quicken his life and to give it full expression.

Religion, to be effective in the life of the child, must be something positive—not a category of "Thou shalt not." It must stand for something that is clear and definite—for love, for brotherhood, for vision, for confidence. It is true that the subject matter of religion may necessarily include a certain number of facts. But the first fact to remember in any system of teaching is that it is the child who is being taught; and the wise parent will throw dogma to the wolves in order to save the vision of God for the child. The need, above all else, is that the child shall attain to a (*Turn to next page*)

"Here's What I Want, Mother!"

The Genuine

TAYLOR-TOT

Brightens baby's life . . .
Lightens mother's duties

BABY will play happily for hours at a time in Taylor-Tot, and with perfect safety. Mother, too, is benefited, being able to finish her household duties sooner and so have more time to devote to baby, or for recreation and rest.

More than a plaything

Besides its amusement value, Taylor-Tot is a developer and a teacher of correct walking. Leaders in child welfare recommend it because of these exclusive features:

1. 3-stage height adjustment, which allows adjustments as baby grows. *No cramped or strained positions.*
2. Shock-proof spring construction, which protects baby's spine from all jars or bumps. (Rear axle mounted on tempered coil springs.)
3. Special size and shape, which conform to baby's actions and permit easy handling.

Baby Walker, Stroller and Play Car

Taylor-Tot is three useful articles in one, for with the detachable push handle and foot support in place, it becomes the handiest of strollers. After baby has learned to walk, the back and supporting ring can be removed and Taylor-Tot becomes a play car.

Heed this warning!

Like other successful products, Taylor-Tot has been imitated in appearance. But only the genuine Taylor-Tot has the patented features which baby deserves.

DeLuxe Model Taylor-Tot
(Illustrated above)

Price $5.95 ($6.75 *West of Denver*)
(30c *extra for toy tray*)

Taylor
INFANSEAT

As a High Chair

As a Nursery Seat

As a Baby Swing

As an Auto Seat

Ideally combines four baby necessities into a compact unit: High Chair, Nursery Seat, Baby Swing and Auto Seat. Made collapsible so that it can be taken wherever baby goes.

Strongly made of tan, English Covert cloth over steel braces. Nursery seat of wood, enamel finished. Spring steel hangers fit over all chairs and automobile seats. Large, plated food tray. Safety springs standard on swing attachment.

Undoubtedly one of the finest mother-helps ever invented. Saves money and space. A perfect gift.

Price, $5.95 complete
($6.75 *West of Denver*)

THE FRANK F. TAYLOR COMPANY—Norwood, Cincinnati, Ohio

Use coupon if your dealer cannot supply. Order shipped day received, transportation prepaid. Send no money. Simply pay postman when he delivers. If after 5 days' trial you are not satisfied, purchase price and return costs will be refunded.

THE FRANK F. TAYLOR CO., Norwood, Cincinnati, Ohio

Send the following, I will pay postman the amount involved:

☐ DeLuxe Model Taylor-Tot ☐ With toy tray
☐ Taylor Infanseat
☐ Green and Ivory Finish
☐ Blue and Ivory Finish

Name.....

Address.....

Mellin's Food

ACCEPTED AMERICAN MEDICAL ASSN. Composition on Foods

A Milk Modifier

A Happy Little Man

(Marion Clarence Warner, Dayton, Oregon)

Fed on Mellin's Food and Milk from the age of six weeks to the end of the bottle-feeding period.

No digestive troubles. Normal rate of gain in weight and in general progress.

He was 2 years old when this picture was taken, weighed 33 pounds without clothes and was 40 inches tall in bare feet—

Healthy-Strong-Active

Write today for a Free Trial Bottle of Mellin's Food and a copy of "The Care and Feeding of Infants"

Mellin's Food Co. **Boston, Mass.**

CHILDREN'S COUGHS & COLDS

For quicker relief, let child inhale Vapo-Cresolene vapor while he sleeps. Every breath carries soothing, antiseptic vapor direct to irritated membranes of breathing organs. No waiting for slower relief of remedies taken internally or rubbed on the body. No upset stomachs. No greasy stains. Drugless, simple, easy to use. Lamp-type or new electric vaporizer. Complete directions with every bottle. In successful use for 52 years. At all drug stores.

Lamp-Type Vaporizer

Vapo-Cresolene

Send for Booklet No. 9712, Vapo-Cresolene Co., 62 Cortlandt St., New York, N. Y.

Electric Vaporizer

Send a Holiday Gift Unique

CALIFORNIA DATES

Wholesome Healthful

A natural confection endorsed by all health authorities

Grown on the Great American Desert. Quality and Flavor world famed. Extra Select pack. 1½-3 or 4-pound redwood boxes $1 the pound. 2-3 or 5-pound cartons 75c the pound. Direct from ranch. Postpaid in U.S. *Price list on request.*

TRIANGLE RANCH
Box PM MECCA, CALIFORNIA

Can Religion Be Taught?

(Continued from page 68)

dynamic idealism, and a sense of a God who is near.

The child is making its way in the universe, and God must embrace the universe if He is to be made something more than a negligible quantity. As a child asks questions about clouds, sea, trees, birds and everything about him, there is afforded the supreme opportunity for the parent to instill in the mind of the child that God is everywhere, that in God we live, and move, and have our being. A child's joy at being alive can produce a faith that is gladsome; and somewhere in the depths of his expanding soul he knows that the trees clap their hands, the mountains and the hills rejoice, and the morning stars sing together in the gladness of the Divine life.

Personality Before Five

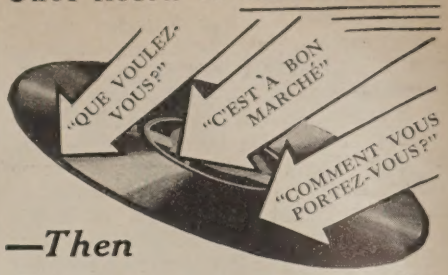
(Continued from page 20)

likely that a child who has been controlled in behavior up to the age of two should suddenly develop the habit of temper tantrums overnight. What does happen, without a doubt, is that his parents decide about the time that the baby becomes able to run about and get into mischief that they must teach him to obey, and so they begin suddenly to curb his activities. The same type of resistance which the baby offered during his first year or two is no longer pleasing to them, for they realize that he is no longer a baby. When he is about three years old we find that the difficulty is very much the same. A child does not become fearful just because he is three years old, but because he has so many new opportunities to encounter new and strange objects. He can also make his fears better known than at an earlier age, and his parents notice his fear reactions more.

At the age of four, a child's parents may discover that their child is much too dependent; but children do not become either dependent or independent overnight. The tiny infant is totally dependent and his mother must have many habits which are well suited to a helpless baby. Gradually, as the baby grows in ability to do a very few things for himself, his mother must make a gradual change in her own habits, standing aside now and then so that he may have a better chance to learn to help himself.

If all parents could see that their habits and the habits of their children are all parts of the same whole, and that as a child's share of the whole becomes larger, his parents must be satisfied with a smaller share, the problems of parent-child adjustment would be much less difficult. We cannot conceive of a child's developing personality flourishing in a vacuum, for by the term we mean not only what the child does and tends to do, but how he behaves toward specific persons, and how he makes others behave toward him. If we can grasp this fact it will be easy to see that what a parent does to his child, what the child does to his parent, and how the parent and child *feel about each other* all enter into the making of personality.

Just listen to this Record!



—Then

Start to Speak FRENCH

SPANISH, GERMAN or ITALIAN

at Once!

YOU have always *wanted* to speak a foreign language. And now you CAN, quickly and easily. Simply listening to a fascinating record (made by a cultured, clear-voiced native instructor) starts you speaking French, Spanish German or Italian AT ONCE!

FREE PROOF! Right in your own home you test our method. WE GUARANTEE you will be delighted with the RESULTS in FIVE DAYS —or it costs you nothing!

Learn in the same natural, easy way you learned *English* as a child. You *listened*, you *imitated*, you *learned by talking*. That is how the famous Cortina Short-Cut Method teaches you a *foreign* language!

EARN More — ENJOY More — with Another Language

Give yourself a "head start" in business and in social life. Business demands today (and will tomorrow) an EXTRA qualification, a PLUS feature, in the people it pushes ahead to bigger jobs and more money. The opportunities are for those who have MORE than the "average ability." The "two-language" man or woman has a definite "ace in the hole" which business *wants* and will *pay* for! And the leisure minutes which you might ordinarily fritter away can quickly and pleasantly put this new wand EXTRA money-making ability into your life.

The Cortina Short-Cut Method Puts a Native Instructor Right in Your Home

The Cortina "Learn by Listening" Method has successfully taught thousands of others. The clear Cortinaphone Records bring a skilled native instructor right into your home, to talk to you whenever and as often as you wish. The special Cortina conversation books are FUN to follow! Without any "knack" whatever, YOU can learn the language you choose, in just a few spare minutes a day. Within *5 days* you will be amazed and delighted—*or you pay nothing!* Even in *this* short time you'll see that this Short-Cut Method is so easy and interesting that a *child* can follow it. In fact, many of them *do*—and parents and children learn a new language together!

FREE BOOKLET

Our book, "The Cortina Short-Cut," is FREE to every man and woman interested in a quick, easy, *inexpensive* way to master another language. The coupon below will bring your copy at once, together with full details of our Special 5-Day Offer—a test in your own home, to prove to your own complete satisfaction what the Cortina Method can and will do for YOU. Mail the coupon TODAY!

CORTINA ACADEMY (Est. 1882)
Suite 2412, 105 West 40th St.
New York City

Please send me—without obligation—your free booklet, "The Cortina Short-Cut," and full facts about your special "Proof-in-5-Days" Offer.

(Check language in which you are interested)

☐ French ☐ Spanish ☐ Italian ☐ German

Name .....

Address .....

City ..... State .....

from the Atlantic Monthly

A MOTHER'S CREED

Dangerous Questions and Difficult Answers

BY M. BEATRICE BLANKENSHIP

I

When I graduated from college in 1915, I naturally pitied the older generation for what I was pleased to consider the narrowness of its views and the rigidity of the rules by which its members ordered their dull existences. Fifteen years later I became aware that the pity of earlier days had imperceptibly changed to envy — envy of a certain stability of conviction, and of a definitely established attitude toward life. As time goes by, my envy deepens and my reasons therefor increase. Physically our forbears had a much harder time than do we, but socially, mentally, and spiritually I believe their lives were easier.

In those days, peace and quiet were procurable — in fact, they were rather general. Simplicity of living was the rule, and not, as now, a misfortune due to the depression, to be borne as heroically as possible, much as we went without sugar during the war. But more than peace, and more than simplicity of life, I envy our progenitors the simplicity of their methods of child rearing. They were not hounded by experts whose years of intensive training had been devoted exclusively to the study of the child. They were not overwhelmed with 'literature' on the subject, ranging from pamphlets sent out by cereal manufacturers, drug companies, and insurance agencies, to ponderous tomes written by even more ponderous foreign gentlemen, no two of whom recommended the same method of dealing with the various manifestations of the child. Not only were they allowed to teach their children in peace, but they were fortunately assured of what to teach them. Their opinions and beliefs were established; their attitude toward life was well defined, and it was an attitude which they considered as adequate for the new generation as it had been for the old.

For guidance in bringing up their children, if any was needed beyond the light of nature and the memory of their own childhood, they had the Bible. Children were taught to follow in their fathers' footsteps. It was hoped that they might improve upon these steps, but the general direction was assumed to be the same. By this I do not mean to imply that sons were supposed to enter their fathers' professions, but merely that children, as a rule, followed their parents in such matters as politics and religion, almost inevitably accepting from them a belief that 'life is real, life is earnest.'

Now, however, conditions of living have changed so much that all sense of permanence is gone, and convictions have become as ephemeral as fashions. The world which my children will inhabit as men will hardly be the world

in which I dwell to-day. How, then, can I prepare them for their world? I am not now worrying about their formal education. I do not much care whether they attend college or university. I do not at all care whether they are educated as regards matters of fact. But I do care supremely that they shall have something which, for lack of a better word to describe it, I shall call religion, and, above all, I want for them an adequate conception of the meaning of life. If it is at all possible, I hope that they may somehow cultivate the outmoded ability to see life steadily, and especially to see it *whole*. And here, envying our fathers and mothers the unshaken foundations of their faith and the stability of their vision, I must confess my own total inadequacy to deal with the situation.

II

Billy is ten. Francis is nine. John Robert is 'six-and-won't-get-any-older-if-he-doesn't-eat-his-vegetables-will-he-marmar?' When the three stand before me, looking at me with the clear, confident gaze of childhood, assured that the words I utter will make clear to them, for all time, whatever problem of fact or of conduct is confronting them, my heart quails within me. How is it possible for me to tell them what God is, or where Yellow Boy (Billy's kitten) went when he died, when I myself am more profoundly perplexed than are they?

Shall I depict God as a super-Santa Claus, a conception which is warm and comforting, but apt to explode with disastrous completeness at their first real contact with the cruelty which runs like a bloody thread through the warp and woof of life? Shall I depict Him as Absolute Law? Or Perfect Knowledge? Or Supreme Power? These conceptions are more durable, but not nearly so comforting. Shall I rely on the Bible to furnish them with their conception of the Almighty? Billy is logical and demands consistency; Francis is imaginative and demands loving sympathy — qualities which do not characterize Jehovah. No, the God of Israel will not satisfy them. And what about the possible after-life of Yellow Boy? What shall I teach them about death and the immortality of the soul? Remembering black hours when I — just Billy's age — lay awake, vainly endeavoring to imagine some form of eternity that would be even remotely endurable, my heart yearns over Billy, and more especially over Francis and John Robert, who are imaginative. Will they find the idea of a godless universe and complete annihilation less appalling than I did? If they do, how will that belief affect their general attitude toward life?

Shall I teach them to pray? When I was their age I said the Lord's Prayer nightly. It bored me and I felt that God, who heard it from so many people, must be even more tired of it than I was. Anyway God had put my father and mother on earth to look after me, and I could not think that He really had time to pay very much attention to me Himself. Still, I prayed from a vague sense of duty, in much the same way that I brushed my teeth. If Billy and Francis are to pray, I should like to make their prayers mean something to them, but I confess that I have no idea how to go about it.

Thanks to the painstaking care of my mother, I had acquired, at a comparatively early age, a fair general knowledge of the Bible. Very wisely she did not teach me that it was all true. But allegorical meanings are hard for a child to grasp; the notable inconsistencies of the text offended my sense of logic; and often, as in the case

of Hagar and Ishmael, Jacob and Esau, my sense of justice was outraged. Even the beautiful story of the Resurrection was destroyed for me by the unutterable suffering which preceded it. It seemed a queer thing for God to show His love for the world by allowing His only begotten Son to be put to a horrible death. In short, my opinion of Him was not improved by acquaintance with His word.

In view of my own experience I am compelled to ask myself how much of the Bible these boys of mine ought to be taught. On the answer to this depends the question of their going to Sunday School.

Then, again, Billy is orthodox in temperament. I am not. A conception of God which satisfies me will by no means appeal to him. Shall I inflict my unorthodox faith upon him, or shall I teach him what I myself cannot believe? Or shall I let him grow up untaught? Or is there some golden mean which I have not yet discovered? I am particularly anxious to avoid inflicting upon the children beliefs which they are almost certain to be obliged to discard as they grow older. Such spiritual upheavals are distressing, and dangerous to the *whole* vision of life which is my principal desire for them. I should like to lay for them a foundation of general faith upon which they can gradually erect the edifice of their own specific belief. Even though I can give them no definite creed, I do hope to be able to cultivate in them the habit of spiritual thought.

III

Important and perplexing as is the question of religious training, I am faced with another problem which is beginning to appear even more formidable. Will it be fair to the boys for me to try to pattern their aim in life after mine? Succeeding years are making me more and more aware that what I desire from life is not what most people desire. Even if I should succeed in what I have set myself to obtain, the world at large would probably count me a failure. About the opinion of others I do not greatly care, for I have the memory of the consulship of Plancus and of a simpler generation to sustain me; but how will Billy and Francis and John Robert, who have no such memory, feel about it? Are they not going to measure success by the standards of their contemporaries? Shall I not handicap them in the struggle if I try to set up for them a standard which, I am sometimes tempted to believe, is as extinct as the great auk?

With each amelioration of physical effort, the economic struggle becomes more and more exacting of mental effort. Material success may demand less of one's office or factory time than it formerly did, but it demands more energy, more vitality, and all of one's thought. If a man would succeed in business, his work must be, not only his greatest interest, but to all intents and purposes his sole interest. Is it not my duty to train the boys from their earliest beginnings to recognize this fact? Had I not better set their feet upon the concrete pavement of financial attainment rather than teach them how pleasant are the bypaths of Academe or the ferny way to fairyland? If Billy earns money by selling the *Saturday Evening Post* (the law and the prophets of his probable world), should I not urge him to buy a share in the Building and Loan rather than permit him to spend it in learning to play the violin, since his knowledge of the violin, though it may afford him some pleasure, will never bring him in a penny? If Francis and John Robert undertake newspaper routes, had I not better establish them in savings

accounts rather than let them spend their earnings on books?

As men, they will probably be judged by the standards of materialism. Would it not be wise for me to train them to a belief in those standards? If, in spite of the depression, success is still to be measured in terms of motor cars, radios, electric refrigerators, country-club memberships, and trips abroad on boats 'where one is assured of mingling only with the *monde*,' am I justified in teaching the boys my less tangible definition of success, thereby taking upon myself the responsibility for what their contemporaries may well consider their complete failure in life? Will they be happier because they are wiser than their generation? Am I even sure that they will be wiser? The choice is not simply that between good and evil, but between what is generally admitted to be good and what seems to me, individually, to be better. But have I the right to judge for them? How I envy our forefathers, who, by example and precept, bent our twigs with few misgivings as to the proper angle at which the tree should incline!

Having thus set forth in detail the questions which puzzle me, I had originally intended to end my article at this point, hoping that I might receive some helpful response from those parents who have faced, or are facing, the same problems. It has been suggested to me, however, that I ought at least to indicate my own tentative solution, and this I shall attempt to do, although I am still by no means certain that I am even tending in the right direction. Right or wrong, one *must* do something. The issue cannot be evaded. Inadequate as one may feel to guide a growing child wisely, guidance of some kind the child will get, if not from one source, then from another. The decision of many harassed parents to do nothing and trust to luck represents a commitment no less real, and far more dangerous, than any other, for the child who does not, at home, receive help in forming his basic philosophy of life will pick up his ideas elsewhere — in school, on the street, out of the very air he breathes. Those parents who are content thus to let matters take their course do not, then, escape the responsibility for having made a choice, negative but momentous.

IV

The twenty or thirty specific questions which I have raised fall under two general heads: —

1. What religious or spiritual training should my children have?

2. What standards of life should be set before them — those of the American Gospel of Success, or the less tangible but perhaps more durable standards of cultivation, responsibility to others, and — outworn expression — 'high ideals' of the good and the beautiful?

For some years I had been considering these problems as entirely separate and distinct, and it has taken the depression to make me realize that they are merely two aspects of the same question: the old, old choice between God — under another name — and Mammon. For if the standards by which one lives do not depend upon one's religious and ethical beliefs, then on what do they depend? Accordingly, it would seem that if there is to be, as I hope, a strong spiritual element in the lives of my children, their ideal of attainment cannot be that of material success. For, while there is no reason why the owner of Elaborate Eights and superheterodynes and all the other magnificent adjuncts that go to make up American life de luxe should not also possess real spirituality, the fact remains that with a few striking exceptions he does not. For all our inven-

tions, we have not yet discovered a way to serve two masters.

So it seems to me that the first aspect of my problem, and the most important, is the question of religious or spiritual training. And here, as before, I run into difficulties, for my own beliefs are unorthodox and inchoate, difficult to formulate even to myself, and impossible to convey to children even if I were perfectly sure that such conveying would be desirable. In the meantime the boys are going to Sunday School — Episcopalian in deference to family feeling. There they are learning certain things concerning the forms and ceremonies of the Church, and some Old Testament history, which apparently impresses them in the same way as does the American history they learn at school. It is something that happened a long time ago, sometimes interesting, sometimes distinctly the reverse, but having, fortunately, nothing to do with life as they live it. If they are, to my regret, learning little of the spirit on which religion depends for its value, they are at least learning nothing that they will later have to unlearn.

I supplement their Sunday School instruction with my own explanations whenever they are moved to question me as to the creation of the world, what God really looks like, and what and where Heaven is. The boys cannot fail to be aware, of course, that their Sunday School teacher and I differ a good deal in our beliefs, but I have no clue as to which of us they consider more apt to be right. I am very doubtful whether I do not make confusion worse confounded in their minds, and whether it is good for them to realize what enormous divergences of opinion there are on these subjects; but at least they will be spared the shock which was mine when I first learned that people did not *know* about God and the life beyond the grave with the same definiteness that they knew about the King of England and the customs in China.

At all events, my explanations, feeble and unsatisfactory as they seem to me, apparently content the children, at least the two older ones. John Robert at six forms his own opinions without reference to those of others; my tentative beliefs, which suffice for Billy and Francis, mean nothing to him. When, in an early November dusk, the little sister was run over by an automobile and almost instantly killed before our eyes, the two older boys were only too thankful to accept my assurance — the expression of a hope rather than of a belief — that somewhere beyond the sight of us who love her so dearly she still lives, now forever safe from pain and fear. But John Robert, whose constant companion and playfellow she was, would only sob through his tears, 'How does Mommie *know?*' This refusal to accept the ideas of others, though it renders him a rather difficult member of the family, somewhat relieves me of responsibility in regard to his training. No matter how I may try to incline him, he is one little twig that will choose its own angle!

V

But the combination of my teaching and that of the Sunday School does not seem well adapted to develop spirituality or the ability to see life whole. When I speak of seeing life whole, I mean two things. I hope, first, that the boys will be able to see events in their own lives in proper perspective; that they will realize that the happiest moment they ever know, as well as the unhappiest, is extremely brief compared with the entire span of time they will probably have to live through; and that these moments are few and far between. They are rightly of high im-

portance to us, but, though they give meaning and color to life, they are not the sum and substance of it. I want them to understand that life, though inevitably influenced by such moments, depends upon our own inner consciousness for its success or failure. The tendency to live only for the high moments, and to ignore the broad and often deep valleys which separate them, is, I think, one of the weaknesses of this generation. It is this weakness that the long view of life should correct.

Then, second, I want the boys to see their own lives in proportion to what may be termed the life stream; to realize profoundly that their individual pattern, infinitesimal though it be, is still a part of the universal life pattern; that there is no joy however great, no tragedy however utter, that has not been experienced by countless predecessors. I should like to have it part of their very natures to feel that in joy, and above all in sorrow, they are akin to all who have gone before and to all who are coming after. If they can attain this understanding, joy and sorrow will fall into their proper places in the pattern, and as men they will never know the hopelessness (the one thing I dare ask that they may be spared) of believing themselves to be *particularly* singled out for misfortune. Remembering the myriads who, since long before recorded time, have undergone the identical sorrow we suffer, accepted it, and made it a part — perhaps not the least beautiful part — of their pattern, can my sons, 'heirs of all the ages,' show themselves less heroic than those long-forgotten ancestors?

Religion can be a great help in gaining this sharp perception of the universality and continuity of life and experience. The communion of saints expresses just that idea of shared experience which I have tried to convey, but many people who have no religion do perceive universality, just as many people who think of themselves as intensely religious have no comprehension of it. But, though religion is not a necessity, no one except a natural-born mystic (if there is such a thing) can gain this understanding without having cultivated the habit of spiritual thought.

Now the average Sunday School quite naturally touches on none of the foregoing ideas, and of course the children are much too young to grasp such abstractions. Still it seems to me that now, if ever, is the time to lay a foundation for this understanding, and it is just that which I am failing to do. The lack that I feel is not the fault of the Sunday School teacher, nor, altogether, of the Sunday School system. If I want my children to develop this perception, surely I am the one upon whom rests the responsibility. That my attempts in this direction have met with little success is surely no justification for thrusting my responsibility upon other agencies, even accredited ones.

VI

Although I am still wondering how to give the children the right spiritual training, the second aspect of my problem no longer troubles me, since I now know beyond peradventure what standards in life I desire for them. Even if there were no question of spirituality in their lives, I should not set up before them the ideal of success according to the industrial plan. Like every other mother in the world, my chief wish is for the boys' deepest and most enduring happiness. Dazzling as are the rewards of successful commercialism, happiness does not seem to be among them, and the tragedies of the depression have reminded us that riches are still as deceitful as a mirage. Where now are the brilliant exemplars of the Gospel

of Success, men whose command of comfort and, above all, of leisure — which they never seemed able to endure — it was impossible not to envy? A is in a sanitarium; B, on $5000 a year, is without ambition and without hope; C has given up and is being supported by his wife; D is in exile beyond the reach of the law; E, F, and G have committed suicide.

It is obvious that the people who have suffered least during the past three years, regardless of the size of their money losses, are those who live subjectively rather than objectively. They do not depend for their mental and spiritual well-being on high-powered automobiles, electric kitchen ranges, radios, or any of the other innumerable articles which, in making life easier, have so immeasurably complicated it. I suspect that most of the suicides caused by the depression are among those to whom 'having' had become more important than anything else in the world — not necessarily their own having, but that of their dependents. It must indeed be difficult for a man who has given his wife pearls and sables to be unable to afford a maid for her or even to permit her to send out her laundry, and still harder to deprive his children of the advantages which they have always taken for granted — expensive toys, cars of their own, private schools, summer camps. It is no wonder if, facing the sudden loss of all that our American scheme denotes as important, overstrained men so far lose their sense of values as to deprive their families of one of the few things in the world that are irreplaceable and for which no substitute can be found — the guardianship of a father.

And here comes in one great value of ethical, religious, or spiritual training. It enables one to discern the essential from the nonessential, and such discernment is far more conducive to the happiness I want for my boys than is the possession of the most gilt-edged of stocks — if such there still are. The lives of most of us are so cluttered up with unimportant possessions, unnecessary duties, foolish anxieties, that we only occasionally catch sight of the real essentials upon which happiness still depends, the same *in sæcula sæculorum:* love, honor, sincerity — yes, even that much derided virtue of our Puritan fathers, a sense of duty. In trying to find for my boys the road to happiness, I have been brought back to the ancient landmarks.

VII

I think that the happiest man I know, and the one whom, on the whole, I should most like the boys to resemble, is a man now in his late sixties who was for years the president and principal stockholder of a small country bank. In the depression of 1920, about 60 per cent of similar institutions in his district failed, but the high reputation of this president carried him and the people of his neighborhood safely through the crisis. Then followed ten lean years for nearly every small agricultural bank in the West. During that period this president carried the financial affairs of his entire locality. In 1930 his bank was closed by the state examiner. Here was a blow to take the heart out of a strong man. Every one of the depositors was his own personal friend, and he had known the fathers of most. For years his bank had been as stable as the Bank of England. He had been his people's financial guide, philosopher, and friend; in crisis, their prop and mainstay. Now, even though he sacrificed everything he owned, his depositors suffered heavily at a time when they could least afford it. Still they were loyal to him, and I understand

that there was not a word of blame for him even among those who had suffered most heavily. In a week the work of his entire productive life was destroyed. Yet he never lost his composure, or his courage.

Now he has no business and very little income; nothing but peace with honor. This, however, seems to be enough, for he is, as he has always been during the forty years I have known him, the happiest person I know, in the sense of being the most deeply satisfied. He finds pleasure in his garden, in doing a small kindness now that he can no longer do a great one, in watching the ships along the Embarcadero, or the sunset across the causeway. Certainly this quiet contentment with the conditions of his life does not come from those conditions, but from the possession of the essential qualities, and from the cultivation of genuine spirituality.

It is exactly this kind of happiness that I want for my boys, and, while it is not incompatible with a certain degree of material success, it is not the kind usually associated with captains of industry, Presidents of republics, or even Senators. I am not deprecating the value of money, for, in the world we live in, money and a certain amount of thought for the morrow are necessities. I hope my children will find a *métier* which they really like, and that their work will bring them something more than a bare subsistence; but beyond that I do not go.

Since my material ambitions for the boys are so moderate, I can encourage Billy to spend part of his *Saturday Evening Post* money on good books; I can help Francis to pick out exactly the right word in his school compositions; and I can let John Robert hang over the living-room mantelpiece the crude red and black '*de*signs' that his little fumbling fingers have painstakingly created, without feeling that I ought to be turning their attention to the 'really useful' things of life. We talk little about money, and a good deal about fairness and kindness, and not doing things to other people that you don't want them to do to you. The children are, on the whole, honest, truthful, responsible, and kind.

They are also happy — happier by far than a slightly older boy of their acquaintance whose toys have always been elaborate and expensive, who goes to every show and every circus, who in the intervals between tutors and private schools spends a week or two at the Metabolic Clinic building up his weight and 'adjusting his basic metabolism.' This boy is more brilliant, I think, than any of mine, but he is undisciplined and discontented, with an avidity for pleasure and a restlessness that amaze Billy and Francis. But his perseverance and his really excellent mind, coupled with what his family is able to do for him, may take him a long way, — much further than mine are likely to go, — so that he may well come to be called a success while my three remain, comparatively speaking, failures. And yet, contrasting the man he is likely to be with the man whom, as I have already said, I should most like the children to resemble, I realize that his standards will never be those of my friend the banker, and that he will never know the happiness that is inalienably my friend's.

So I shall keep on trying to develop in my boys the older ideas of what is important in life, honor and honesty, responsibility toward others, and a high ideal of goodness and beauty. For, to-day as yesterday, it still nothing profiteth a man that he gain the whole world, if he lose his own soul.

STILL, NOT BY BREAD ALONE

BY M. BEATRICE BLANKENSHIP

I

EVERY Sunday morning Billy, aged thirteen, gets up *sua sponte*, dresses himself immaculately in his best clothes, voluntarily polishes his shoes, brushes his hair and his teeth without being reminded, and, with or without his breakfast, departs to a nine-thirty Sunday school. Francis, eleven, has brought the question of Sunday school to an open issue. He will go only if he is absolutely commanded to do so, and then only after a scene. Instead he prefers an hour's work around the house. This arrangement has endured six months instead of the three weeks which I mentally allowed it when Francis's growing reluctance to attend at last reached the stage of open rebellion. John Robert, at eight an avowed though regretful atheist, occasionally goes to Sunday school under protest; when he is actually there he always seems more interested in it than either of the other two.

This hit-or-miss attitude toward my children's religion satisfies no one, least of all myself. Rationalists condemn me for sending the children at all, and conservatives criticize me for not insisting that all three attend regularly. My attention was first called to the weakness of my laissez-faire policy by a young couple who, with their thoroughly uninhibited three-year-old daughter, lived for some time next door to me. When, during a discussion of religion, I admitted that all three of the boys regularly attended Sunday school (which at that time they did), their expressions would have seemed appropriate on the face of a missionary learning that a Hindu mother had just flung her children to the crocodiles of the Ganges. Finally Mrs. Modern said: —

'Are n't you afraid that Sunday school will make the children terribly emotional?'

My hesitations about Sunday school have never been upon that score, and I replied that, in our church at least, Sunday school was no more emotional than a class in American history — an unfortunate comparison, since both parents instantly inquired if I accepted the Bible as historically accurate. When I answered that I did not so consider it, nor were the children so taught, they wanted to know what, then, was my object in sending the children to Sunday school at all? Up to that moment I had taken it for granted that my reasons were both adequate and definite, but when I attempted to formulate them they evaded me so completely that all I could think of was the incredible: —

'Because nearly all the nice people here send theirs.'

Instantly realizing that I was more to be pitied than blamed, the Moderns considerately changed the subject.

This incident made me think. I knew that I had real reasons for sending

ciple must govern all the relations of life; and the essence of its successful application is that freedom should never be felt as permissive. As an illustration of what I mean, I may cite the amenities that we practice daily; they are actually exercises in true freedom. As things stand now, for example, the vegetarian devours his vapid fodder in pleasant converse with the husky beef-eater; the red-licker Democrat and the grape-juice Prohibitionist drink together on the best of terms. Neither party feels that he is acting on sufferance; the whole point is that neither party really notices what the other's choice is. This is the index of true freedom; well, why not extend indefinitely our application of the principle that so largely governs our existing amenities? In New York the other day, a magistrate refused to commit two girls for appearing naked on the stage, saying that mere nudity does not in itself connote a lewd performance. This is all very well, but one must see, I think, that the freedom which these girls now enjoy is purely permissive; it is freedom by prescription — that is to say, it is not freedom at all. True freedom in these premises would be found where, if the two walked naked on Fifth Avenue at noonday, no one would notice, unless quite casually or by afterthought, that they happened not to be wearing any clothes.

Whether in small matters or in great, the thoroughgoing application of this principle is, in short, an affair of the spirit; and while this principle is no foundation for a Utopia or anything remotely resembling one, it would seem to offer better terms for the organization of human society — terms corresponding much more closely with the nature of man — than those offered by any other principle of which we have knowledge.

the boys to Sunday school, but before I could determine definitely what they were I was forced to consider, first, exactly what I wanted 'religion' to mean to them, and second, how far their Sunday-school experience was developing that meaning for them. From the specific instance of this Episcopalian Sunday school and its relation to my three boys, I began to consider what part the church as a whole was playing in the lives of the children of to-day, whether it was taking its proper place — and still further, what that place ought to be. At once it became evident that these questions are as important to the church as they are to the children, for the church's very existence depends on what it comes to mean to Billy, Francis, John Robert, and their contemporaries. There seems very little question that either the church has failed my generation or my generation has failed the church, but the gap between our parents and our children is not too wide to bridge *if* only the church can discover the method by which that bridge can be built. One thing is certain. My children's world will differ greatly from that of my parents, and the church will have to find some method of adapting itself to this new world, since the children will never find adequate the beliefs which sufficed for the old.

II

Going back to my own specific problem, I finally worked out three reasons for sending the boys to Sunday school, two of them superficial, but the third of supreme importance. And since my problem confronts most parents, it is, perhaps, worth while to discuss these reasons. I have already said that my first reason for urging Sunday school upon the boys is superficial. It is perhaps a little worse than that, and I was surprised and somewhat disgusted when I uncovered it. Nevertheless, I imagine that it is at the bottom of a good deal of Sunday-school attendance. Since the influential members of our small community are largely of the generation preceding mine, they nearly all belong to some church. As the school membership grows up, the boys who still hold to the church come in contact with the locally powerful older group as they certainly would not otherwise, unless, perchance, they were tennis aces or golf stars. When the time comes for these boys to look for jobs, they will be acquainted with the older business men to an extent which should prove helpful — at least to the boys. This reasoning is certainly not lofty, and would not in itself impel me to send the children to Sunday school, but I must admit that it does play its part.

My second motive is more creditable. I am most anxious that the boys should have something more than a speaking acquaintance with the King James Version of the Bible. Laying aside for the moment the value of its ethical or spiritual teachings, one must admit that some knowledge of this ancient literature is absolutely essential to any real education. I am far from being a Biblical expert, but what knowledge of the Bible I have is as integral a part of my background as my knowledge of the A B C's. There are certain facts one assimilates so unconsciously that one cannot remember when one did not know them: as, for instance, that fire burns, that water is a prime necessity of life, that night and day follow each other. Some familiarity with the Bible had always seemed to me one of these primal facts until a few years ago. I was teaching 'English' to four boys in their third year of college preparatory work. One of the required books was *Selections from the Old Testament.* I supposed that a week, or at the most ten days, spent in

refreshing their memories would be ample to enable them to pass any examination on it. To my amazement I found that these four boys — each from a family with at least three generations of education and cultivation behind it — knew less about the Old Testament than I do about diathermy.

I honestly believe that Adam and Eve were the only two characters whom all four could place with accuracy and assurance. Three of them knew nothing of the story of Cain and Abel. None had ever heard of the 'still small voice,' the Seven Plagues of Egypt, the Tower of Babel, or Sodom and Gomorrah. Three of them knew nothing of Samson and Delilah; the fourth, being musically trained, had gleaned something of the story from his acquaintance with the opera and was surprised and charmed to learn whence it originated! They had ideas, vague and mostly erroneous, about Noah, David, and Goliath. Their only knowledge of Moses seemed to be the old riddle about Moses and the light. One or two of them had heard of Daniel in the lions' den, but not one of them had ever heard of Shadrach, Meshach, and Abednego — nor did they ever get these names correct. All four constantly confused Isaac and Isaiah; Josiah, Hosea, and Jeremiah; Esau and Ishmael; Jezebel and Jael.

Their acquaintance with the Greek and Roman myths, though sufficiently sketchy, was far wider than their knowledge of the religious history of their own era. It really appalls me when I think of the wealth of literary allusion that must still pass over their heads. For even in this day of skepticism, books, magazines, and newspapers are filled with references to Biblical characters and events, and with turns of phrase taken directly from the Scriptures. Not to be able to catch these allusions is to be, in a way, intellectually color-blind; it must take a great deal of vividness out of the literary landscape.

This second reason for sending the children to Sunday school, though still superficial, I consider valid, and if I had no deeper motive I should still urge attendance upon the boys in the hope that they might come upon some knowledge of the Bible. I can, of course, teach them myself and make sure of what they learn, but there are advantages in having them receive the same teaching as their friends. Natural and easy membership in a group is a necessity to a child, and anything that increases his security in his group is of value to him. Not all of Billy's friends go to his Sunday school, but most of them do attend one, and this community of Sunday-school experience helps to give Billy the feeling of his own quite definite place in the social system and goes far to make him the happily adjusted child that he is.

And now I come to my real reason for sending the children to Sunday school. As the kindergarten prepares the child for the larger and more disciplined world of school, so the Sunday school is intended to prepare the child for the larger and more disciplined world of the church. And since the Sunday school should lay the foundation on which the church will afterwards build, I shall use the terms 'Sunday school' and 'church' as synonymous. If the church is, as it should be, the logical agent to develop in the children some form of that spiritual life without which their social relationships and their intellectual background will count for little, I am anxious to have it an integral part of their lives.

It seems to me that the life of every individual focuses around two centres, one objective and one subjective. Fifteen or twenty years ago, the objective centre was the home and the family; the subjective centre was reli-

gion. Since the lives of the majority focused around the same two centres, life possessed a stability which to-day it lacks. Home was the core around which the family life revolved, and even where the house or the style of living changed, the home remained true to type. Nowadays family life is eccentric instead of concentric, and the fundamental stability of objective life is weakened. Worse still, subjective stability has for the most part been demolished. The discoveries of science have destroyed belief in the validity of the Biblical universe, and since most people seem unable to recognize that the existence of a Supreme Being does not necessarily depend upon the truth of any book, religious faith as the subjective core of life has tended to disappear almost completely.

And yet the church has remained. To-day it is approximately what it was twenty, thirty, fifty years ago, and this sameness is at once its strength and its weakness. In this ever-changing world there is a sort of comfort in the church's refusal to move with the times. It is always there in the background of our lives. 'On the Rock of Ages founded, What can shake its sure repose?' When everything else fails us, we can always fall back on the church. Even if it, too, fails us, it is still the one unchanging thing in a fantastically shifting society. Its very conservatism makes a strong appeal to Billy and to those who, like him, enjoy regularity, formality, and the amenities of life.

III

To an increasing degree, however, I am forced to wonder whether the church is actually fulfilling its real function. It seems to be now only one of several objective centres — its place is on the outside of existence instead of at the very heart. Regularity and formality have their place in a well-balanced life, but they are no substitute for belief in Some Thing or Some One so supremely important as to be at once the centre and the explanation of the universe.

In supplying this core, this faith in and understanding of the universe, the church seems to me to be failing the children exactly as it failed me. That is why I do not compel Francis and John to attend with Billy. If I thought that the church would solve for them some of the problems which perplex Francis and are an active trouble to John Robert, I should see to it that they went to Sunday school. But, and with pain I say it, to the questions that are so vital to a child's conception of the underlying justice of the cosmos, the church has only formal and stereotyped answers.

A few weeks ago we hardened our hearts and killed the two worthless young roosters which we had carefully refrained from making into pets. Gladstone, a magnificent Rhode Island Red warrior, will undoubtedly live out his chicken's threescore years and ten, and I thought it was understood that the other two should sooner or later be turned into dinner. Though the execution was accomplished in the very early morning, so that by the time Francis and John Robert came downstairs the victims had been plucked and dressed, and bore little resemblance to the living birds, the boys were very much distressed. The prospect of eating the fowls brought with it the question propounded by John: 'Why do people have to eat meat anyway?' He went on to say that the very fact of people's eating meat was a proof that there was n't any God. If there was, or if He was a good God, He would n't let people kill animals just to eat them. I found out then that Francis's distaste for meat was due to his feeling that meat eating was cruel rather than to a dislike of it.

Somewhat hesitantly I reminded the boys that animal life completely unchecked would increase far too rapidly and overrun the earth. This statement they both instantly took up, Francis asking why God fixed things that way, while John pointed out that that alone showed there could n't be any God.

Years ago I, like most children, had been troubled by these same doubts. The orthodox relative to whom I voiced them assured me that God had made the animals for man's use, so that man had a right to kill them and eat them, though not to be cruel to them. To my childish mind, as to John's and Francis's, it seemed as if killing and eating animals might be considered to constitute cruelty in its first form, and a feeling of some essential universal injustice has remained with me from that day to this. The eternal *why* of birth, death, cruelty, pain, and sorrow is as old as the mind of man, and as new as the agonized first breath of a baby. The church's old formula, 'It is the will of God,' sufficed a generation which accepted the dictum that His will was neither to be understood nor to be questioned, but it has not sufficed my generation, and still less will it satisfy the coming one, partly, perhaps, because our children have had the beauty of love and of kindness more emphasized than the worth of the sterner virtues on which our parents were brought up. I do not believe that it is impossible to find a satisfactory answer to the persistent *why*, but I am positive that the old formula is worse than useless; yet, so far as I can learn, it is still all that the church has to offer. There are a few fortunate people to whom the universe presents no problem, and to this few Billy seems to belong. It is a little ironic that he, the only one of the three who has no need of the church, should be the only one who shows a real liking for it. But Billy asks nothing of the church save that it should be there, while Francis and John apparently demand more satisfactory answers to their doubts than the church is able to afford them. I do the best I can with their problems, since the responsibility for a satisfactory solution falls upon me as well as upon the church — but the latter is supposed to know the answers. In fact, its *raison d'être* is to solve such questions, — to adjust man to his universe, — and if it fails in this it fails to justify its existence.

Never in the nearly two thousand years of its history has that existence been so threatened as it is to-day. Our rector told me not long ago that the average age of his adult membership — or possibly it was his vestry — was seventy years. He said that as the older members died it became a more and more pressing problem to find others who would fill their places and carry on the work until the present Sunday-school generation was of an age to take it over. What is true of our parish is, I understand, true of others also. Now, as I have already said, unless the church manages through the Sunday school to make itself spiritually necessary to our children, — which it does not seem to be doing, — unless it can somehow open up before them the vision of the beauty and happiness of the life that is enriched and perfected by faith, its days are numbered, and this at a time when there never was greater need of something to lead the world out of the spiritual Slough of Despond into which it has fallen.

IV

Since my generation now recognizes that some form of spiritual life is a necessity, why do we not try to develop it through the organization which we already have? Why is there an increasing tendency to leave the church to its

fate? Is it because, as we frequently see stated, the old teachings have turned out to be worthless, the old virtues have proved to be vices? Is it because the entire edifice of religious thought has been founded upon a quicksand and now lies in a ruin so utter that an entirely new philosophy of life must be built up? Is the flaw inherent in the ideal on which the church was founded, or is it a weakness in the working out of that ideal?

If *any* form of deism is only a fallacy due to wishful thinking, if all conceptions of survival are 'escapist theories,' then the church should, and will, perish. If the conception that there is some Supreme Intelligence working behind the universe is nothing but a mental crutch, too much dependence on which will keep my boys from attaining their full mental stature, then by all means let us throw away that crutch and devote our utmost energies to building up that new philosophy which our young disillusionists are demanding.

But if, on the other hand, the church represents man's highest aspirations, man's groping — at times feeble and blind, along closed alleys — toward a better working out of an immortal destiny; if any of the beliefs formulated by the church embody the best and most profitable of humanity's experiences on the long upward march from the primeval slough, then for the sake of our children let us do what we may to waken the church from that 'sure repose' which has already held it too long, and, while there is yet time, rouse it to the tremendous opportunity confronting it. The church must go forward or perish.

Before we can determine how the church should advance, we must look back and see when and where it first began to lose step with the onward march of civilization. I think the trouble began somewhere in the late eighties or early nineties. The discoveries of science which more and more tended to prove the Hebrew cosmogony as erroneous as that of the Egyptians or the Greeks resulted in a general falling away from the church. Feeling that it was losing its people, the church, instead of endeavoring to alter its limited conceptions of the universe to agree with the new knowledge, fell into the mistake of trying to hold its congregations by demanding less of them. And, as is almost invariably the case in any human relationship, the less it demanded, the less it received.

Religion has been most vital and compelling in the lives of its adherents when belief and support were most difficult and dangerous. It cannot be denied that those churches of to-day which have the strongest hold on their followers are the ones which make the greatest demands. For human nature, and especially young human nature, is so constructed that it does not desire or hold dear the easy thing. It demands to be challenged, not to be reassured. It does not ask that the road to salvation shall be smoothed or that the spiritual life shall be also the easy one. It asks only that whatever goal it seeks shall be worthy. And it is the tragedy of my generation that the goals on which we have for the most part expended our best effort have proved not worth the attaining.

All through history men have fought and died for the faith that was in them — and when they were most apt to be called on to die for their beliefs they were most apt to live by them, which is harder. If the leaders of the church could only have challenged my generation to be Christians instead of coaxing us, we should not so easily have slipped away. The life lived in accordance with Christ's teachings is spiritually satisfying. It is also sufficiently difficult to arouse the soul most ardently

desiring emprise, and, even though the church had maintained its Jewish universe, it might still have held us if it had only challenged us with its insistence on Christ's teaching. But the church was insistent upon the word, and the spirit was overlooked. In fact, we became so sure that the spirit did not exist that we did not bother about it. The world was so full of a number of things to occupy our time and attention that we tried now this, now that. If we could not live by bread alone, there were cake and jam and all the fruits of the earth to go with it. We became rationalists, materialists, hedonists. We had but one life to live, and but one object of importance to attain — happiness, mostly through self-expression. There are some of us who still hold to this most cheerless of philosophies; there are more who, like a friend of mine, go through life as 'a person walking blindfold along a cliff — trying to hold on to my family and a few other individuals, never seeming to realize that something may hurl one of them or myself over the edge at any moment.'

Then there are those like myself, who realize that cake and jam suffice no more than bread alone to meet a spiritual crisis. We have learned that the complexes caused by too much repression of natural impulses are no worse than, and not so frequent as, the neuroticism and hysteria caused by our vaunted freedom. In short we have learned that, though the letter killeth, the spirit, nevertheless, liveth. Hoping to save our children from our groping, we are searching, more for them than for ourselves, for a faith around which the life of that spirit can centre — a faith difficult enough to present the challenge that youth demands, powerful enough to transfigure the world, and wide enough to include the knowledge afforded us by science. Before attempting to build up a new philosophy of our own, we are turning back to the churches of our fathers. But it seems to me that with a few notable exceptions — of whom justice compels me to say that our own brilliant and farsighted rector is one — the clergy, whose very existence depends on their taking the lead in religious thought, are trailing along in the rear of the procession. Like Lot's wife, their heads are turned over their shoulders looking backward. Still, instead of the illimitable universe pointed out to them by science, they see only a world neatly bounded by the book of Genesis. If the heavens of the Old Testament declared the glory of God, how much more so do the microcosms and the macrocosms of the scientific textbooks of to-day. Though science may have altered our conception of the cosmos, it has in no wise detracted from the awe and mystery inherent therein.

A sense of that inherent awe and mystery is one of the things which, regardless of doctrines or of the Thirty-nine Articles, the church might give to the young. And this brings me to the question: what exactly do I think that the church should do for children? What have I a right to expect them to learn in Sunday school that I myself cannot teach them? To begin with, I think that the church might well ground them in the Bible, though if it prefers to leave such instruction to the parents and to the secular school I shall not complain, provided only that I know what to expect in this matter.

The second thing I should very much like to see the church undertake in the children's behalf is a very simple historical study of religion, showing how and why it developed. If the church could only trace religious development, pointing out the good in each of the great faiths and showing how each fulfilled some need of some

particular time and place, the children would come by a far better understanding of the part religion has played in the history of civilization than they are apt to acquire in any other way. It is easy enough for me to read the Bible to the children, but to trace for them the development of religious thought requires far more specialized knowledge than I possess, and for this teaching I shall have to rely on some outside agency, which might logically be the church.

But the church may teach the children no more of the Bible than it does of solid geometry; it may never even hint to them that there are faiths other than Christianity; and yet if it can only help them in a third direction, all else will be forgiven it. If it can only instill into my boys a belief in and a slight understanding of a spiritual world, if it can somehow make clear to them the real beauty which still lies in holiness, if it can help them to understand what constitutes a 'good' life, and to realize that the 'good' life is the only happy one, then its duty to them will have been nobly fulfilled.

To do this the church must develop a faith which this generation can accept, and around which they can centre their lives. If the church will only lay aside the primitive conceptions which it has inherited from the time of Ur of the Chaldees and emphasize the simple and lofty doctrines of Christ which do not conflict with our modern knowledge; if it will present the Christian life as the highest possible challenge and the worthiest possible goal, it may come to hold in our children's lives an even higher place than it held in our fathers'. If the church will only accept the discoveries of science and turn them, as I believe they can be turned, to a loftier and more intellectually satisfying conception of deity than any we have yet known, then perhaps our children may at least be spared the bitterness of looking in anguish to God for help and finding only the night of eternal space and the blankness of despair.

TEN YEARS IN THE FIRST FORM

BY SACHA GUITRY

I CANNOT claim to have been a model schoolboy, and this is why: I am not one of those who spent ten years in the same school. It needed no less than eleven institutions — *lycées*, private schools, academies — to bring me to my university years. (I do not say to university matriculation; I say *years*.) The most striking feature of my career in school is that I could never get beyond the first form. I stayed there until I was eighteen years old. The reason is very simple. In all schools, custom demands that the new boy go into the form he has just passed through in the previous educational establishment. Now I, having changed schools eleven times, spent ten terms in my first form.

It is n't that I want to boast of having been a deplorable student, but I may as well relate my experience of these matters, particularly by way of justifying the occasion I shall take to say what I think of education as it is practised in France — and doubtless in other countries as well.

I

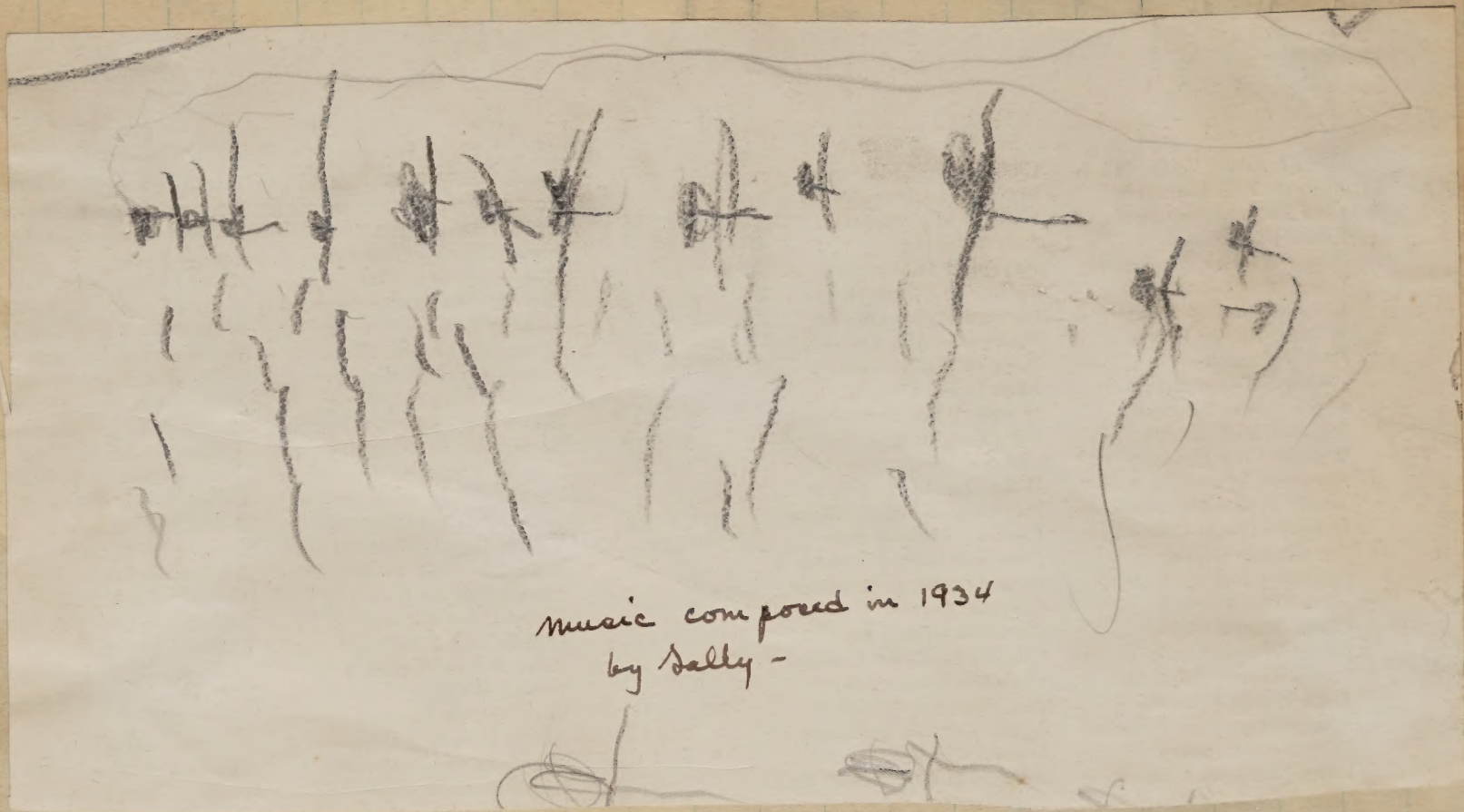
In 1891, being six years old, I was placed with Monsieur de Saint-Ange Bautier, at 15, rue Saint-Ferdinand, in the Ternes quarter. This good man had no great pretensions to being an educator. He taught only reading and writing, and his pupils were necessarily all very young. He wore a long black beard and gold-rimmed spectacles that seemed a part of his austere face. He never took them off altogether — I mean his spectacles. Now and then, in the course of class, he would raise them so that they rested on his pale forehead. This allowed him to wipe his eyes. Then with a brusque upward jerk of his eyebrows Monsieur Bautier would replace his spectacles on his nose and proceed with the lesson.

He seemed not to be in good health; his patience was limitless; and in all my life I have never known a sadder and gentler man than Monsieur de Saint-Ange Bautier. But we were not of an age to appreciate patience. As he questioned us ceaselessly, and as his questions were almost always the same, I took it into my head that the man could not possibly know or remember anything. He would ask us, 'How much are two and two?' 'Four!' we would answer in chorus. And I always said to myself, 'This makes three days in a row we've told him that, and he's forgotten it again.'

A blackboard hung on the wall behind his desk. We never went up to it; it was his private preserve. More slowly than one can imagine, he would draw long, carefully shaded letters on it in chalk. I imagine that nothing in the world gave him a more voluptuous feeling than the forming of those upstrokes and downstrokes. Young as we were, we sensed that this was his single joy on earth, and we respected it, in-

Our back view to the East -
Ann on skiis to left. Jan. '35

Winter 1934-35



music composed in 1934
by Sally -

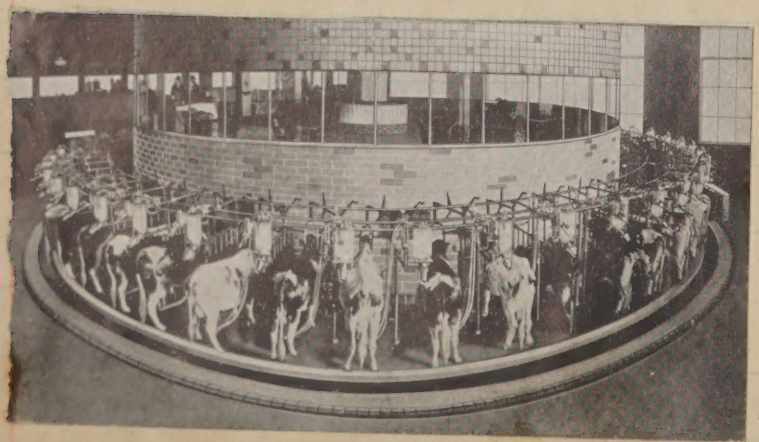
This is one of Sally's little curls. Her hair seems lighter than this + has many such little curls. It was very slow in coming + didn't need trimming until she was two years — and when nearly three had had only two major hair cuts - with not much to tie a top-knot bow upon at that. Fall 1934

We took no pictures during the Spring or Summer of 1934 but there follow a series taken Nov 1.

A pity Sal's switch spoiled this —

Fall pictures
1934.

"Piedmont Farm" Home of Isabel La'Monte & E. Byrne Hackett where we visited for ten days in Sept. '34



The Rotolactor at Walker Gordon plant Princeton, N.J. We visited while in B.B. Also went to Asbury Park and saw the hulk of the Morro Castle

Tuesday p. m.
Spring 1934

My dear "Nancy" —

I have been thinking a good deal about your little problem of the fox at your house. Said fox is brought into the conversation at table nearly every day — not in a terrifying atmosphere at all — and today with the added assurance all around the table instigated by good Ann merely that — "If the fox saw you he would be afraid of you and run away." I think I see your tracks in that, don't I? I think your continued unemotional observations and matter of fact attitude and reassurance are the only possible solutions now, plus the privilege you have given her of turning on the light (which Miss Towne tells me is just above the bed)

This letter from Mrs Winn of the Smith College Nursery School with respect to a phase of Ann's having nightly nightmares about foxes.

JANE ANNE SESSIONS

Physical Status

Jane Anne is a very vigorous child. She has a great quantity of energy and makes great demands upon it. She plays with a buoyance that sets the pace for the whole group, but she cannot maintain her pace for any length of time, so that she is forced to drop out from sheer exhuastion. She is fearless about attempting new physical activities and is very quick to meet unforseen emergencies that result from these attempts.

She finds it most difficult to relax, and often talks about it in a most unusually conscientious manner.

She conducts her everyday physical activities such as dressing, eating, washing, etc., entirely independently and wastes very little time over them.

Emotional Status

Jane Anne has shown evidences of feeling inferior to her companions. She often confides in an adult that she can't really rest as well as Florence, or can't make a house like Judith's, or that she hasn't practiced this or that quite enough.

She dees not lead a steady, well-balanced emotional life, and is very susceptible to various stimuli in her environment. She feels sorry for herself when other children assert their rights, and tears well up in her eyes as she says, "They're hurting me." She is very well controlled as far as enduring physical pain goes, but she evidently gives way to mental suffering and considers statements as insults when they were merely offhand remarks with no mean implications about them.

Jane Anne alternates between enjoying situations greatly and suffering under them. She very rarely "just plays" regardless of situations about her.

Social Development

Jane Anne is very sensitive to group opinion and frequently frequently feels incapable of meeting it. She has shown some tendency to want to lead the group by singing charming little songs or making suggestions about plays. She enters most heartily into boisterous, silly chatter and unapproved tumbling and fidgeting at inappropriate times, probably because she is so sure that she will be accepted because the group spirit is so high and contagious at these

ss. She is very dramatic in her approach to the group and either wins their whole-hearted acceptance or is rejected because they find it fun to watch her react to their treatment.

Capacities, Attitudes and Interests

Jane Anne is a very capable individual, but she shows that she has yet no permanent confidence in her powers. She has very winning ways and makes a very definite impression of charm and vivacity. Her feeling of inferiority limits her in a great many ways, and at the same time makes her very sympathetic toward others who are feeling inferior too. When Freeman can't make his building stay up she can be heard to say to him, "That doesn't matter, Freeman -- you can build it up again." She delights in little things and events and approaches them with an air that is hard to describe but seems to suggest sparkling. She talks about "teeny tiny" things with a delightful glint in her eyes.

She is definitely rhythmical about her actions and interests, and seems to need frequent alternations of fast and slow rhythms. This is shown very clearly in her responses to music of various sorts. She soon wants to do some "sitting down" rhythms or sing some "quiet" songs after she has exercised strenuously. She does not ask for the change, but she accepts it so readily that there is no doubt that it satisfies her.

Her interests are well-rounded. She has professed a deep desire to be a nurse, and plays hospital a great deal.

Martha G. Towne
Lura Clark, per R.O.C.

"Colitis" – Sally

Tues nite : Jan. 23/34.

Enema ev. 4 hrs
- 1/4 t. salt
- 1 t cornstarch
- 1/2 cup warm (boiled) water

Nourishment 2 or 3 oz ev. 3 or 4 hrs.
- warm water + soda, or
- rice water [2 T. rice, 1 qt H_2O, boil 2 hrs, strain]

Sedative
- paregoric 12 d. repeated in 4 hrs if needed.
- aspirin 1 gr repeated in 3 hrs if necessary.

hot water Bottle under stomach.

Wednesday

Enema
- same as above to be given every 6 hrs – then ev 8 hrs and so until unnecessary

Nourishment 2 or 3 oz ev. 3 or 4 hrs
- 2 oz skim milk
- 2 oz rice water

Sedative as above –

Dr. E. P. Bagg, Jr.
6668

HELEN B. HACKETT WILL BE MARRIED

Graduate of Smith Betrothed to Giles Kelly, Who Served as a Lieutenant Commander

Announcement has been made by Mrs. Helen Hackett of this city of the engagement of her daughter, Helen Byrne, to Giles Kelly, son of Capt. Charles Kelly, USNR, and Mrs. Kelly of Ipswich, Mass.

Miss Hackett, daughter also of E. Byrne Hackett of Bound Brook, N. J., attended the Bement School in Deerfield, Mass., the Stoneleigh School, Charlottesville, Va., and Southern Seminary in Buena Vista, Va. She studied also at the University of Iowa and was graduated last June from Smith College, where she was elected to the Phi Beta Kappa Society. The bride-elect is on the faculty of the Hickory Ridge School in Putney, Vt.

Mr. Kelly, who served for four years in the Pacific theatre with the Naval Reserve, is said to have been one of the youngest officers to have attained the rank of lieutenant commander, to which he was elevated at the age of 24.

He was graduated from the Edgewood School in Greenwich, Conn., and the United States Merchant Marine Academy at Kings Point, L. I. A member of the Sons of the American Revolution, he is descended from early settlers of Newbury, Mass. The prospective bridegroom is attending Williams College.

The wedding is planned for the autumn in Bound Brook.

Miss Helen Byrne Hackett

IRES OF Sinbad!

Class Schedule

Time									
Mon.									
Tue.									
Wed.									
Thu.									
Fri.									
Sat.									

Final Examinations

DAY	DATE	TIME	PLACE	COURSE